The greatest book in the world

220.509 L462g 10369

Lea, John William,
Life Pacific College Alumni Library

L.I.F.E. College Library
1100 Glendale Blvd.
Los Angeles, Calif. 90026

220.509
L462g

Lea, John William
The greatest book in the world

LIFE Pacific College
Alumni Library
1100 West Covina Blvd.
San Dimas, CA 91773

10364

DATE DUE

MAR 1 2 1979
7/24/81
MAR 1 1982
OCT 2 6 1999
NOV 0 8 1999
SEP 2 7 2000

GAYLORD 234 PRINTED IN U. S. A.

L.I.F.E. College Library
1100 Glendale Blvd.
Los Angeles, Calif. 90026

THE GREATEST BOOK IN THE WORLD: THE ENGLISH BIBLE

BY

JOHN W. LEA

Author of "The Book of Books and Its Wonderful Story," "Life of John Thomas, M.D.," "The Atonement," Etc., Etc.

203

JOHN W. LEA

1520 North Robinson Street, Philadelphia, Pa.

L.I.F.E. College Library
1100 Glendale Blvd.

Copyright, 1929, by
John W. Lea

220.15
L

LIFE Pacific College
Alumni Library
1100 West Covina Blvd.
San Dimas, CA 91773

L.I.F.E. College Library
1100 Glendale Blvd.
Los Angeles, Calif. 90026

Calvin Coolidge

FOREWORD

The present volume is based upon the author's larger work, "The Book of Books and Its Wonderful Story," published a few years ago. In that work the prefaces and dedications of the various editions of the English Bible were reproduced with the ancient spelling and punctuation, and full bibliographical details were given. In this volume the prefaces and dedications have in most cases been modernized, making the reading of them by the general public somewhat easier. Some bibliographical details and a few of the illustrations have been omitted, and that which in the earlier volume has proved of great interest to the biblical scholar has here been made available for the general reader. It is sent forth with the hope that in its new form it may have a wider influence among lovers of the English Bible.

JOHN W. LEA

March, 1929

CONTENTS

CHAPTER		PAGE
I.	The Bible True	1
II.	The Popularity of the Bible	16
III.	The Bible in the Lives of Men and Nations	23
IV.	Ancient Writing and the Bible Manuscripts	44
V.	Ancient Versions and Quotations	63
VI.	Early English Paraphrases and Versions	68
VII.	John Wiclif and the First English Bible	72
VIII.	The Invention of Printing, the Renaissance, the Reformation	80
IX.	William Tindale and the First Printed English New Testament	90
X.	Myles Coverdale and the First Printed English Bible	124
XI.	Matthew's Bible and Taverner's Bible	145
XII.	The Great Bible and Cranmer's Bible	155
XIII.	The Geneva Bible	160
XIV.	The Bishops' Bible	173
XV.	The Rheims New Testament and the Douay Old Testament	176
XVI.	The Authorized Version	179
XVII.	The Revised Versions	208
XVIII.	Conclusion	232

LIST OF ILLUSTRATIONS

Printed in the Text

	PAGE
Egyptian Hieroglyphics	45
The Rosetta Stone	46
The Papyrus Reed	48
A Page of the Biblia Pauperum	81
How the People Received the English Bible	96
How the Clergy Received the English Bible	97
Facsimile Pages from the Grenville Fragment of Tindale's First New Testament	98, 100, 102, 104
Facsimile of Page of Tindale's Octavo Testament, 1525	118
Title-page of Tindale's 1534 Testament	121
Vilvorde Castle	122
Title-page of Coverdale's Bible	126
Title-page of the Great Bible	156

Printed as Inserts

Calvin Coolidge, President of the United States of America ..... *Frontispiece*

	FACING PAGE
Bible House, London	18
A Chained Bible, in London	19
A Chained Library, at Hereford	19
A Cuneiform Inscription	46
A Tel el-Amarna Tablet	46
A Papyrus Fragment	47
Portion of a Hebrew Manuscript	48
A Modern Pentateuch Roll	49
The Old Illuminator	52
Convent of St. Catherine, on Mount Sinai	53
A Page of the Sinaitic Manuscript	53
Main Hall of the Vatican Library	60
A Page of the Vatican Manuscript	60

FACING PAGE

A Volume of the Alexandrian Manuscript 61
A Page of the Alexandrian Manuscript 62
A Page of the Ephraem Palimpsest 63
The Samaritan Pentateuch 66
Portion of Jerome's Vulgate 67
John Wiclif 74
A Page of Wiclif's Bible 75
Lutterworth Church 78
The River Swift 78
Wiclif Tablet in Lutterworth Church 79
An Old Wooden Printing Press 82
A Page of the Gutenberg Bible 83
A Page of the Complutensian Polyglot 88
William Tindale 89
Little Sodbury Manor House 94
Ruins of Tindale's Church 94
St. Adeline's Church, Little Sodbury 95
Interior of St. Adeline's Church 95
Myles Coverdale 124
A Page of Coverdale's Bible 125
Title-page of Matthew's Bible, 1537 144
Title-page of Taverner's Bible, 1539 145
Title-page of the New Testament in the Geneva Bible, 1560 160
A Page of the Bishops' Bible 161
Title-page of the Authorized Version 192
A Page of the Authorized Version, 1611 193

THE GREATEST BOOK IN THE WORLD

I. THE BIBLE TRUE

THE foundation upon which Christendom is based is that the Bible is true, that it is God's revelation to man concerning matters which are of supreme importance in relation to human destiny, and that it is the only reliable source of information in this respect. It is not our present purpose to demonstrate the existence of God, important as that is stated to be by the writer of the Epistle to the Hebrews, who declares that "without faith it is impossible to be well-pleasing unto Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him." It is assumed that those who read these pages admit the existence of God and are satisfied that Nature renders abundant testimony to His majesty and power.

Nor are we particularly concerned at present with demonstrating the genuineness or authenticity of the compositions that make up the Bible. We assume a recognition that they are the writings of those who claim to be their authors, or for whom such claim has been made by individual Christians or ecclesiastical organizations for generations past. The discussions as to text and substance belong to a branch of study separate and distinct from that which is about to engage our attention. Our object is, recognizing the existence of God and the genuineness of the Scriptures as a revelation from Him through His accredited messengers, to trace the wonderful history of those Scriptures from their origin in the far-distant past to the form in which we possess them today.

Again, it is not our intention here to discuss the teachings of the Bible, except in a general way. We do not intend to discuss the theological dogmas which have been such fruitful sources of controversy within the churches ever since the days of the apostles, but our considerations in this regard will

be limited to a general view of the nature and structure of the Bible and its value in the lives of individuals and nations, along with a simple account of the wonderful story of its transmission. We wish to arouse a right appreciation of the Holy Writings, with an intelligent understanding of their general message to humanity.

The Epistle to the Hebrews commences with the declaration: "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in a Son." God has spoken! The voice of Nature has not been left alone to tell of God's existence, but He has revealed Himself directly to individuals of our race, and it is the record of His varied revelation which is known to us today as the Bible. At times God spake with an audible voice, as when He gave to Moses, at Mount Sinai, the code of laws by which Israel, as a nation, was to be governed, and the instructions concerning the erection of a tabernacle in which He might hold communion with men. A portion of the people, the priesthood, was separated to participate in this close communion with God, the priests alone being permitted to enter the holy place where God promised to meet His people, and the high-priest alone entering the holiest of all once a year. Thus did God reveal Himself during the existence of Israel as a nation, and by the oracle of Urim and Thummim on the breastplate of the high-priest He answered the inquiries of His people. On some occasions God made known His purposes through dreams, as when He caused King Nebuchadnezzar to dream of that wonderful metallic image which symbolized the destiny of the principal nations of the world for a period of more than two thousand years. Many prophets were commissioned to bear messages from God to the children of Israel, and in some instances angels have appeared to men and brought tidings from the God of heaven. Lastly, God revealed Himself in a Son, the Lord Jesus Christ, the transcending revelation of Himself, in whom He has given to mankind an expression of His own attributes, and whom He has constituted a glorious pattern of what He purposes that all who will may become. Jesus is the perfect revelation of God to man—as He said on one occasion, "He that hath seen Me hath seen the Father."

The record of these divine revelations has been made by men who wrote by inspiration of God. "Men spake from God," said Peter, "being moved by the Holy Spirit," and their utterances and their writings have been preserved by divine providence, so that we, in these late days, when no open vision is beheld, when no audible voice is heard from heaven, when no accredited divine messenger is in our midst, may rest our confidence in God upon a belief of those things which He did in the days of old.

The Bible consists of sixty-six distinct sections written by almost as many writers, who lived in countries and at periods often far apart—the earliest being probably the first five books usually understood to have been written by Moses more than three thousand years ago, and the latest the Revelation given to John in Patmos over eighteen hundred years ago—a period of about fifteen hundred years intervening. The writers include persons from all ranks of society, from the king to the captive and the peasant. Many of the psalms in Israel's marvelous collection of national songs of praise were the work of the sweet singer of Israel, David the king, and the Book of Proverbs contains the wise sayings of his son and successor, Solomon. Some of the prophecies were written by Ezekiel in exile on the banks of the river Chebar, in Assyria, and by Daniel, a captive prince at the court of the king of Babylon. Jeremiah and Ezekiel were of the priestly order. Amos was a herdsman when called to be the Lord's prophet. Saul of Tarsus, afterward called Paul, was a lawyer of high distinction, a Pharisee of the Pharisees. Peter and John were humble fishermen. Matthew belonged to the despised taxgatherers. Luke is spoken of as the beloved physician. Men of all ranks and stations in life were commissioned to be bearers of the divine message to mankind. And yet, with such diversity of authorship and so wide a range of time, the result is a collection of writings which unite in presenting varied details of one divine message. There is but one conclusion to be drawn from so wonderful a fact—that behind these various writers, and through all the fifteen centuries, there was a guiding and controlling power exercised by God, which secured the uniformity and the accuracy of the testimony. The inspiration of God can alone account for the

presentation of so harmonious a revelation by such diversified means. As one of our poets has asked:

> Whence but from heaven could men, unskilled in arts,
> In different ages born, in different parts,
> Weave such agreeing truths, or how, or why
> Should all conspire to cheat us with a lie?
> Unasked their pains, ungrateful their advice,
> Starving their gains, and martyrdom their price.

In a little pamphlet on the inspiration of the Bible H. L. Hastings supposes a picture drawn by a number of different artists, unknown to each other, who each entered the room and, without conference with the others, painted in turn a portion on the canvas, with the result that the complete picture was a wonderful expression of a single and perfect idea. What conclusion could be come to in regard to the painting? None but that all had received their inspiration from the same original source though unacquainted one with another.

The Bible reveals God to man. It corroborates the testimony of Nature as to His majesty and power, and, in addition, makes known His wisdom and His love. It reveals Him as the Creator and Sustainer of all things animate, for in Him "all live and move and have their being." It reveals Him as the Eternal and the Source of all light and life; as omnipresent, filling all space and working His will by His Spirit; as omniscient, knowing all things and foreseeing the end of all His works from the beginning; as omnipotent, working all things according to His own wise counsels. It reveals man, on the other hand, as weak, frail, and mortal, the head of all animate creation, but of the same perishing nature with the rest. Beyond this, it opens up to mankind a glorious possibility of attaining to the divine nature, setting forth the conditions which the Almighty has laid down, upon the observance of which He will ultimately raise the faithful among the sons of men to His own unending being. It offers to men salvation from sin and death, through Jesus Christ—the Way, the Truth, the Life. "In none other is there salvation, for neither is there any other name under heaven that is given among men, wherein we must be saved."

There are many persons who consider themselves good Christians, but who disregard entirely, or almost entirely, the

Old Testament Scriptures, declaring them to have been fulfilled and that the New Testament has now superseded them as a saving power. Let such bear in mind that it was to the Old Testament Scriptures the apostle Paul referred when he wrote to Timothy: "Evil men and impostors shall wax worse and worse, deceiving and being deceived. But abide thou in the things which thou hast learned and hast been assured of; knowing of whom thou hast learned them; and that from a babe thou hast known the Sacred Writings which are able to make thee wise unto salvation through faith which is in Jesus Christ. Every Scripture is inspired of God and profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." It was to the same Old Testament Scriptures that Jesus referred in the closing words of the parable of the Rich Man and Lazarus: "If they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead"; and when He rebuked the unbelieving Jews: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me; and ye will not come to Me, that ye may have life. . . . Think not that I will accuse you to the Father; there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses ye would believe My words." It was of the Old Testament that Paul wrote to the Roman believers: "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope." And again he referred to the Old Testament when he declared before King Agrippa: "Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come." Therefore whatever the New Testament may contain, it cannot be in contradiction to the Old, but can only serve to amplify its teaching or indicate more particularly the method by which its promises are to become facts.

Emphasis must be laid upon the fact that the Bible is the only reliable source of information upon matters pertaining to human destiny. The apostle Peter's exhortation is appli-

cable in this respect, that if any man speak he should do it "as it were oracles of God." It is asserted by some that the voice of "the church" is of more value than the Word itself, and that it is impossible to understand the Bible apart from the guidance of popes, cardinals, bishops, and councils. It was by such claims that this "church" kept the Word of God from the people of England for many centuries, and it endeavored to protect its assumptions by conducting its services in a foreign tongue until, in the mercy and providence of God, a few earnest souls, as John Wiclif and William Tindale, determined that the people should, by God's help, have His message in such a form that they could read and understand it. By the grace of God they succeeded, and from then till now successive generations have witnessed the spread of the divine light, until today no book has so wide a circulation or is produced in so inexpensive a form as the Bible.

How little most people appreciate the glorious privilege which their ancestors suffered so much to obtain for them! The very fact that today the Bible is so easily to be acquired seems to be a cause of little real interest being taken in its contents. Time was when large sums of money were willingly paid for the possession of a single copy, and great risks were run in order to hear portions read. Any kind of biblical study was then prosecuted under great difficulties and with constant fear of persecution. Foxe has said:

> Certes, the fervent zeal of those Christian days seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading and hearing; also by their expenses and charges in buying books in English, of whom some gave five marks [about two hundred dollars], some more, some less, for a book; some gave a load of hay for a few chapters of St. James or of St. Paul in English. . . . To see their travails, their earnest seekings, their burning zeal, their readings, their watchings, their sweet assemblies, . . . may make us now, in these days of free profession, to blush for shame.

The above was written nearly two hundred years after Wiclif's Bible was published, and now, more than three hundred years later, it is equally true. Even when the Bible is read, it is done in a variety of ways and for a variety of ends. Some read to learn and some to scoff; some that they may

find precious messages from God to man, and some in the expectation that they may find contradictions which they may utilize for undermining its influence; some read it merely with an antiquarian interest, viewing it as a literary curiosity of no more practical value than the writings of any ancient scribe; some study it that they may ascertain what are the truths it contains; and others read it with their minds already made up, and endeavor to make all its statements fit in with the theories they hold. The wisest course, acknowledging it to be a revelation from God to man, is devoutly to study the truths it reveals and render willing obedience to its commands.

The composition of the Bible is as varied as its authorship. Every kind of writing finds a place therein. Its histories are mainly concerned with the dealings of the Creator with the creatures He has formed, and, while the history of the Jews is more particularly treated of, events transpiring in Gentile lands are frequently dealt with.

It is not long since a favorite argument of the enemies of the Bible was that its history was unsubstantiated and therefore unreliable. But the past century has witnessed the verification of much that was disputed. The sites of ancient Babylon and Nineveh were unknown a hundred years ago; but today, thanks to the efforts of Sir Henry Rawlinson and Sir Austen Layard, and a host who have followed in their steps, those grand and giant cities of the distant past have been found; the accumulated alluvium and the dust of centuries have been removed by the excavator's spade, and temples and palaces and libraries have been opened to view. Devoted students have followed up the labors of the excavators, and the unearthed records may now be read. Patient effort has been rewarded with an understanding of the strange cuneiform or wedge-shaped letters, and the grammatical rules that governed the use of the words formed from them. The archaeological records have confirmed the Bible stories concerning the military exploits and imperial splendor of the two great nations, Babylonia and Assyria.

At the middle of last century the Hittites were unknown outside the Bible histories; but today they stand revealed as a powerful people, whose capital city has been unearthed and the records of whose exploits have been found and deciph-

ered, just as have the Assyrian and the Babylonian. The story of oriental exploration is as wonderful and fascinating as the story of Bible transmission, but we have not space to follow it farther than to note the testimony it bears to the accuracy and consequent value of the Holy Scriptures. The following quotation from the beginning of Dr. A. H. Sayce's book, *The Hittites, the Story of a Forgotten Empire,* will admirably point the lesson:

> We are told in the Second Book of Kings (7:6) that when the Syrians were encamped about Samaria and the Lord had sent a panic upon them, "they said one to another, 'Lo, the king of Israel hath hired against us the kings of the Hittites and the kings of the Egyptians, to come upon us.'" About the year 1843 a distinguished scholar selected this passage for his criticism. Its "unhistorical tone," he declared, "is too manifest to allow of our easy belief in it. . . . No Hittite kings can have compared with the king of Judah, the real and near ally, who is not named at all . . . nor is there a single mark of acquaintance with the contemporaneous history."
>
> Recent discoveries have retorted the critic's objection upon himself. It is not the biblical writer but the modern author who is now proved to have been unacquainted with the contemporaneous history of the time. The Hittites were a very real power.

The monuments erected by the kings in celebration of their victories, and the inscriptions on the rocks, with pictures of the campaigns, speak in loud and indisputable tones in support of the biblical narratives and records.

Another kind of writing in the Bible is prophecy, which someone has aptly defined as "history written beforehand." Such indeed it is, and it is here that the divine inspiration of the Bible is more plainly seen, perhaps, than anywhere else. The Bible foretells the histories of nations hundreds, yea, thousands, of years beforehand. This is something beyond the power of man. No human being can foretell, with any degree of accuracy, the destinies of individuals, nations, or empires for a few years, or even months or days, as evidenced by the fallacious guesses of politicians, statesmen, and newspaper writers. Who would have said just before the World War that the mighty nation that aspired to world empire and sought to attain it in full confidence of its military supremacy, would soon be at the mercy of those whom it esteemed "contemptible," or that its vain-glorious monarch would be wast-

ing his years as an inglorious fugitive? Nations have gone and others have taken their places; empires and monarchies have given way to republics; kings have been deposed and presidents elected in their stead; and international relations are in a state of perpetual change. But with divine prophecies, with Bible prophecies, it is a different matter. In them the destinies of nations are foretold for thousands of years, and without a single error in the predictions; this would have been as impossible for human foresight then as now. Mighty empires should vanish entirely; some then unknown should arise; others, weak by comparison, should continue to be. Babylon and Assyria, glorious when the prediction was made, should become waste, howling wildernesses. Tyre, the mart of nations, should become a place for the fisherman to spread his net. Egypt should continue, but be the basest of kingdoms. Moab and Ammon should pass completely off the scene. The empires of Persia, Greece, and Rome should rise and flourish and decay. The small, feeble, despised Jewish nation should endure terrible persecution and oppression, and in dispersion the Jews should maintain their individuality and identity, and they should at last be restored to favor among the nations and return to their land. In every instance the prophecy was literally fulfilled, testifying unequivocally to the divine inspiration that was back of them all.

Biography, or the history of individuals, is dealt with, not as men are wont to write the life-stories of their fellows —prejudiced to give prominence to either the good deeds or the bad; but faithfully recording the facts, neither sparing the sins of the king nor obscuring the good deeds of the poorest and most humble. Its poetry is of the purest and loftiest kind. Its songs are in celebration of some great event that actually has happened or prophetic of things that will surely come to pass. Its metaphors are the most beautiful and expressive. What writings can compare with the Psalms for lofty imagery and spiritual thought? Its code of laws is the most equitable that ever was framed, and a community founded upon and controlled by the ethics of the New Testament would approximate very closely to the perfect ideal.

The sixty-six books of the Bible as we have it today are divided into the Old Testament, containing thirty-nine books,

and the New Testament, containing twenty-seven. These are the books that are universally recognized as of divine origin and so have been assigned a place in what is called the "canon" and are therefore "canonical." Some Bibles today contain a number of other books known collectively as the Apocrypha and placed between the Old and New Testaments. The Apocrypha is contained in the Roman Catholic, or Douay Bibles, but since early in the nineteenth century it has been omitted from the Authorized Version. The evidence for the genuineness and divine origin of these apocryphal books has been so much questioned that they have now been eliminated. Besides these canonical and apocryphal books a place has been claimed for some others, but it was very early recognized that they were spurious, and they were not admitted into the Bible. Such are some apocryphal gospels, whose absurd stories concerning Jesus readily convinced devout Christians of their unreliability. The sixty-six books that remain in the canon, or recognized list of genuine and divine books, are there because the evidence for their divine origin is entirely satisfactory to scholars and theologians.

The Bible books were originally written by hand, principally on parchment or vellum, made from the skins of sheep, calves, and antelopes. These originals and early copies of them are known as "manuscripts" or handwritings. It was a tedious job to make copies by hand, which was the only way known until a little more than four and a half centuries ago, and the copyists were known as scribes or writers, from the Latin word *scribo,* "I write." The products of the scribes' labors were known as "scriptures" or "writings." Today we speak of the Bible as the Holy Scriptures, or Holy Scripture, that is, the holy writings, or writings about holy or sacred things. The scribes, on account of being familiar with the contents of the writings, became teachers and were held in considerable esteem.

Another form of writing was by impressing soft clay with the edge of a hard substance, making a deeper impression at one end than at the other, and giving wedge-shaped characters. The clay tablets, having been baked, could be stored indefinitely. Many such tablets, containing school lessons, legal documents, religious records, and other matters,

have been found in the oriental excavations and may be seen in the museums of this and other lands.

In Egypt, especially, the stems of the papyrus plant were dried and used for writing on with ink, much in the same way that in Canada birch bark is split into thin sheets and used for writing.

No original manuscripts of the books of the Bible are known to exist today. Time, fire, war, and other causes have destroyed them all. Nor are there any very early copies of the originals. The earliest Greek manuscripts belong to the fourth century and the earliest Hebrew to the tenth century of the Christian Era.

When the contents of the ancient manuscripts were translated from the languages in which they were first written into other languages, such translations were known as "versions" or "turnings." The originals of the Old Testament, having been written principally in Hebrew, with a small portion in Aramaic, were later translated into Greek, Samaritan, Syriac, Latin, and other languages. The New Testament, most of which, if not all, was written in Greek, was translated into Latin, Syriac, and other languages. Versions have now been made of both Testaments in nearly all languages of the world.

In the early Christian centuries it was a custom, as it is now, for theological writers and teachers to make reference to, or quotations from, the Holy Scriptures in their addresses, letters, or commentaries, just as Jesus and the apostles frequently referred to, or quoted from, the Old Testament Scriptures. It has been said that the whole of the New Testament may be found in the patristic writings—the writings of the early Christians, or the Fathers of the early church.

The originals having been lost, it is from the manuscript copies in the original languages, the versions in other languages, and the patristic quotations that we get our knowledge of what the originals contained. Infidels have made much of the mistakes that exist in the modern English Bible and have declared it to be unreliable on that account. That there are mistakes in the present copies of the Bible no reasonable person will deny; but that for the principal object of the book, the salvation of mankind, it is untrustworthy does

not necessarily follow. Is it to be wondered at that there are a few mistakes in a book that was written by half a hundred persons, who lived during a period of fifteen hundred years, who wrote in different languages and different lands; a book written by all sorts and conditions of men and women; a book that has been revised, edited, and copied time after time, translated and retranslated into language after language? Is it to be wondered at that some small item should be left out by some copyist or translator, or that some details, especially numbers, should have been copied erroneously? It is not. The wonder would be if there were no mistakes at all. Let any who have had experience in copying—and, at times, in copying things almost, if not quite, illegible—calmly think over the fact that a book which has had such a long and wonderful history should be as free from errors as it is. It must be admitted that there are errors in the Bible as we have it; he would be ignorant or foolish who would deny the fact. But whatever errors there are, they do not in any wise affect the authenticity, the genuineness, or the intrinsic value of the Bible as a whole or of any of its constituent books in particular.

Some errors are purely errors of transcription, when a scribe mistook one letter for another. That was easily possible, for some letters have such slight differences that a careless scribe would not make them distinct, and the next copyist would probably mistake one letter for another; such mistakes would result in a word of different meaning getting into the text, and the error would in all probability be repeated in subsequent copies. It will easily be seen from this that the earlier the manuscript, the more probability there is of its being correct—although a late copy made from a correct manuscript would in all likelihood be more accurate than an earlier copy made from an incorrect manuscript; therefore it is not an invariable rule that the earlier the manuscript, the more correct it is. The importance of the early manuscripts will appear later in our considerations.

Again, a scribe may have omitted something, and on going over it again may have noticed the omission and put the missing portion in the margin. Later on, another copyist may have left the marginal portion out entirely, not know-

ing whether it really belonged in the text or was merely a side-note made by a previous scribe.

Again, an early scribe may have done something of the same kind as has been done in our modern printed Bibles. He may have put some note of his own in the margin, by way of comment or explanation, which another copyist may have put into the text, thinking it originally belonged there and that the former scribe had at first omitted it and then put it in the margin. That error would be repeated in subsequent copies.

Yet again, after theological disputations had arisen in the church, things may have been either deliberately inserted to uphold an argument, or put on the side and later incorporated by a copyist.

Instances of errors of these kinds occur at the present day, as anyone can testify who has had anything to do with copying manuscript, especially if the work is long and tedious: they were just as likely to happen at any period of the past. Men's eyes grew tired then, as now, and errors doubtless arose from that cause, as well as from carelessness or deliberate intention.

A peculiarity of the early manuscripts may have been the cause of some errors. They were written with capital letters only, and without spaces between the words. When divisions were made, a scribe may have made a division in the wrong place and so have made an incorrect copy, or a translator may have mistaken the words and given a wrong translation.

In copying it is easy for the eye to rest on the wrong line, and a portion is either skipped or duplicated, according to whether the eye has gone forward or backward in its glance. Even in printed matter errors of this kind are made. In the first edition of the King James Version of 1611, a duplication of three lines is made in the tenth verse of the fourteenth chapter of Exodus.

Enormous labor has been bestowed by scholars in examining the manuscripts and versions with a view to getting as near as possible to the original text, and although there have crept in many thousands of various readings in the centuries that have elapsed since the originals were penned, many of

them are of minor importance and many are duplications, and the really important ones that are still matters of discussion are now few indeed. One of the members of the American Revision Committee, Dr. Ezra Abbot, has said in his *Critical Essays:*

The *number* of "various readings" frightens some innocent people, and figures largely in the writings of the more ignorant disbelievers in Christianity. "One hundred and fifty thousand various readings!" Must not these render the text of the New Testament wholly uncertain, and thus destroy the foundation of our faith?

The true state of the case is something like this. Of the one hundred and fifty thousand various readings, more or less, of the text of the Greek New Testament, we may, as Mr. Norton has remarked, dismiss nineteen-twentieths from consideration at once, as being obviously of such a character, or supported by so little authority, that no critic would regard them as having any claim to reception. This leaves, we will say, seven thousand five hundred. But of these, again, it will appear, on examination, that nineteen out of twenty are of no sort of consequence as affecting the sense; they relate to questions of orthography, or grammatical construction, or the order of words, or such other matters as have been mentioned above, in speaking of unimportant variations. They concern only the form of expression, not the essential meaning. This reduces the number to perhaps four hundred which involve a difference of meaning, often very slight, or the omission or addition of a few words, sufficient to render them objects of some curiosity or interest, while a few exceptional cases among them may relatively be called important. But our critical helps are now so abundant that in a very large majority of these more important questions of reading we are able to determine the true text with a good degree of confidence. In the text of all ancient writings, there are passages in which the text cannot be settled with certainty; and the same is true of the interpretation.

It was good advice which the great scholar Bengel gave to his pupil Reuss, to whom he wrote:

Eat simply the bread of the Scriptures, such as you find it; and be not disturbed if perchance you find here and there a little fragment of the millstone which has fallen into it. You may now dismiss all the doubts which once horribly tormented me. If the Holy Scriptures, which have been copied so often, and which have so often passed through the imperfect hands of fallible men, were absolutely without variations, the miracle would be so great that faith in it would be no more faith. I am astonished, on the

contrary, that there has resulted from all the transcribing a no greater number of different readings.

In an article in the *North American Review,* a writer made some interesting comparisons between the writings of Shakespeare and the Scriptures, which show that much greater care must have been bestowed upon the biblical manuscripts than upon other writings, even when there was so much more opportunity of preserving the correct text by means of printed copies than when all the copies had to be made by hand. He said:

> It seems strange that the text of Shakespeare, which has been in existence less than two hundred and eight years, should be far more uncertain and corrupt than that of the New Testament, now over eighteen centuries old, during nearly fifteen of which it existed only in manuscript. . . . With perhaps a dozen or twenty exceptions, the text of every verse in the New Testament may be said to be so far settled by general consent of scholars, that any dispute as to its readings must relate rather to the interpretation of the words than to any doubts respecting the words themselves. But in every one of Shakespeare's thirty-seven plays there are probably a hundred readings still in dispute, a large portion of which materially affects the meaning of the passages in which they occur.

II. THE POPULARITY OF THE BIBLE

THE Bible has often been spoken of as the Book of Books. For this there is a twofold justification. In the first place it is the Book of Books because it is one book containing many. It is, in fact, a library in itself. Its name, the Bible, is derived from *biblia,* "the books." There are sixty-six books of varied authorship and composition, each complete in itself, yet each connected with all the others by a unity of thought and purpose.

In the second place, it is pre-eminently the Book of Books because of all books it is the best known and the most revered. It has had a more interesting history than any other book, and it excels all in its importance to, and influence upon, mankind, as will be seen from some remarkable quotations in the next chapter.

It is wonderful that the Bible should hold the position that it does in the minds and hearts of all civilized people, in view of the persistent efforts of its enemies to displace it. No more bitter words or deeds have ever been directed toward any book than those wherewith the Bible has been assailed by its enemies: yet today it stands supreme—the Book of Books. Men have endeavored to list the best books in the world, and they always include the Bible and usually assign to it the first place. No "best seller" has ever approximated the sale of the Bible. Millions upon millions of complete copies or parts have been sold in nearly every country of the world. It may be had in several hundred languages and dialects, comprising translations into almost every spoken tongue. Missionary enterprise and colporteurs' energy have carried it to the remotest portions of the globe. People the world over have desired the Bible and its message. As Bishop Heber so beautifully expressed it in his well-known missionary hymn:

> From Greenland's icy mountains, from India's coral strand,
> Where Afric's sunny fountains roll down their golden sand,
> From many an ancient river, from many a palmy plain,
> They call us to deliver their land from error's chain.

What though the spicy breezes blow soft o'er Ceylon's isle,
Though every prospect pleases, and only man is vile;
In vain, with lavish kindness, the gifts of God are strown;
The heathen, in his blindness, bows down to wood and stone.

Can we, whose souls are lighted with wisdom from on high—
Can we to men benighted the lamp of life deny?
Salvation! O Salvation! The joyful sound proclaim,
Till each remotest nation has learned Messiah's name.

Although the Bible is so well known and may be had for small cost in any land; although in every civilized country there are few homes which do not contain one or more copies of the whole or some part; yet there is much ignorance as to its origin and structure, its content and meaning, and its wonderful history.

With a vague idea that the Bible is divine, there are persons so simple-minded as to imagine that it fell down from heaven direct and complete, in much the same form as Moses received the tables of the law, graven by the hand of God; or as the Ephesians in Paul's day fancied that the image of Diana fell down from Jupiter. Such, however, is not the case. It is a long story and a wonderful one, the story of how God inspired men to write His messages and to record His dealings with, and His promises to, mankind—how, first by word of mouth, and then by writing in various tongues, that record has come down to us in its present form and in our mother-tongue. This wonderful story will be unfolded as we proceed in our considerations.

It cannot be too much emphasized that the Bible is of divine origin. Its preservation against the attacks of its enemies has been watched over by the providence of its Author. H. L. Hastings has forcibly illustrated the way in which the Bible has survived the attacks of infidelity and skepticism, in the following words:

Infidels for eighteen hundred years have been refuting and overthrowing this book, and yet it stands today as solid as a rock. Its circulation increases, and it is more loved and cherished and read today than ever before. Infidels, with all their assaults, make about as much impression on this book as a man with a tack-hammer would on the Pyramids of Egypt. When the French monarch proposed the persecution of the Christians in his dominion, an old statesman and warrior said to him, "Sire,

the Church of God is an anvil that has worn out many hammers." So the hammers of infidels have been pecking away at this book for ages, but the hammers are worn out, and the anvil still endures. If this book had not been the book of God, men would have destroyed it long ago. Emperors and popes, kings and priests, princes and rulers have all tried their hand at it; they die and the book still lives.

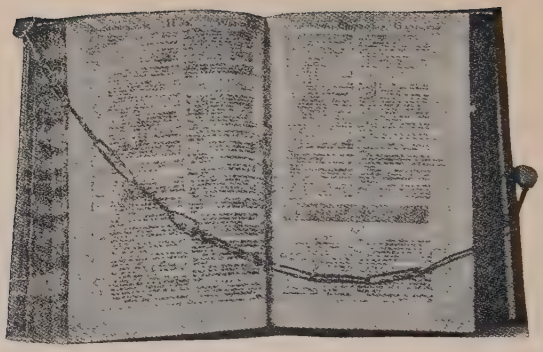
To use another simile, the waves of infidelity have dashed themselves against the rock and been broken and rolled back, but the rock remains uninjured and still stands firm. As the hymn says:

> Vain floods that aim their rage so high!
> At His rebuke the billows die.

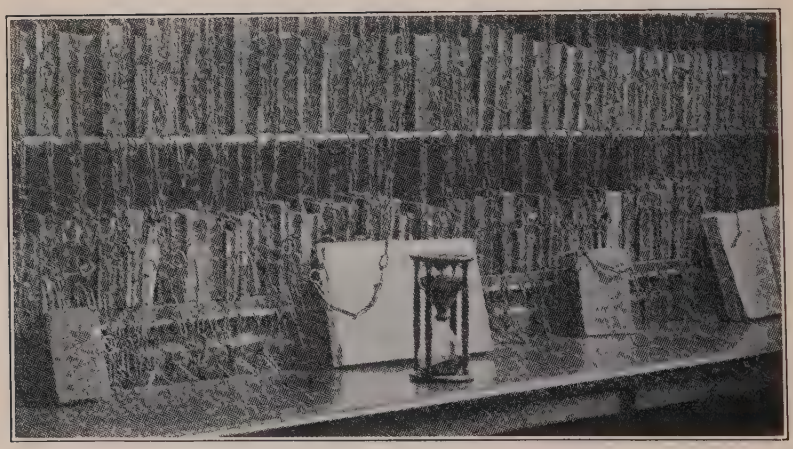
The remarkable popularity of the Bible is mainly the result of the efforts of the British and Foreign Bible Society, the American Bible Society, and other similar agencies. For more than a century these excellent organizations have been engaged in issuing copies of the Scriptures and in sending forth messengers to distribute or to sell the versions in various lands. The circulation of no other book has in any way approximated the circulation represented in the activities of the various Bible Societies.

The British and Foreign Bible Society was organized in London, England, in 1804, and its present headquarters are at the Bible House, 146 Queen Victoria Street, in that city. This is a handsome structure, as will be seen from the illustration. It is in the very heart of London near the Bank of England and the office of *The Times*. The dome of St. Paul's Cathedral shows behind the house, and the red-brick church of St. Andrew-by-the-Wardrobe is next to it. The Bible House is built near the site of the old Blackfriars Monastery where Wiclif was tried before the papal legate on a charge of heresy. Over the entrance door are the words, "The Word of the Lord endureth for ever." The foundation stone of the present building was laid June 11, 1866, by the late King Edward VII when he was Prince of Wales. The library contains over twelve thousand volumes in more than five hundred languages, having been enriched in 1890 by the addition of more than twelve hundred English Bibles and Testaments collected by the late Francis Fry; and in 1909

BIBLE HOUSE, LONDON



A CHAINED BIBLE
In the Library of Bible House, London



A CHAINED LIBRARY, AT HEREFORD

by the remarkable collection of one of the Revisers of 1870-1885, Dr. Christian D. Ginsburg, which includes many early printed Hebrew and German Bibles. There are many of the "curious" Bibles and an interesting relic, a chained Bible; and a showcase illustrates the history of the English printed Bible from Tindale's New Testament to the late Revised Version.

The American Bible Society was formed in 1816. Societies had existed for several years previous to that year in various parts of the Eastern States. The first was founded in Philadelphia in December, 1808; the next in Connecticut in May, 1809; the next in Massachusetts in July, 1809; the next in New York in November, 1809; and the next in New Jersey in December, 1809. Numerous other societies sprang up in various parts of the United States, and the British and Foreign Bible Society helped them all with congratulations and the State societies with funds; by 1816 more than fifteen thousand dollars had been thus contributed.

In May, 1816, Elias Boudinot, president of the New Jersey Bible Society, called a meeting of representatives of the various societies, and the American Bible Society was organized with Mr. Boudinot as its first president. Since that time the American Society has been working along similar lines to those of the British and Foreign Society.

Two testimonies to the value of the Bible Societies may be given here.

John Jay, first chief Justice of U. S. A., said:

> By conveying the Bible to the people we certainly do them a most interesting act of kindness.

Guizot, the French historian, said:

> Bible societies are but instruments and servants of the divine activity which it is not within the power of man to baffle or disturb.

From the great presses of the Universities of Oxford and Cambridge, and from numerous private presses as well, many more copies are issued annually, and it has been estimated that twenty-five millions would not be an extravagant figure for the total annual output of Bibles and portions of the Scriptures.

When the Revised Version was published in England in May, 1881, it was published simultaneously in the United States. Before the date of publication the English publishers had received orders for more than a million copies. In New York the streets were blocked with wagons waiting for copies of the book as they came over from England. The contents were telegraphed to Chicago on Saturday, and nearly a hundred compositors and proofreaders worked on Sunday editions of two Chicago newspapers that printed the whole of the Gospels, Acts, and Romans, the day after publication in New York. Before the end of that year nearly half a million copies of the English edition were sold by one publishing house in New York, and a number of American editions were printed and many thousands of copies sold. No other book ever created such a sensation as that. The Book of Books is indeed a wonderful book.

Concerning the popularity of the Bible, an eminent American preacher, Theodore Parker, has said:

> This collection of books has taken such a hold on the world as no other. . . . It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the street. The bark of the merchant cannot sail the sea without it; no ship of war goes to the conflict, but the Bible is there. It enters men's closets, mingles in all the grief and cheerfulness of life. The affianced maiden prays God in Scripture for strength in her new duties. Men are married by Scripture; the Bible attends them in their sickness, when the fever of the world is on them; the aching head finds a softer pillow when the Bible lies underneath; the mariner, escaping from shipwreck, clutches this first of his treasures, and keeps it sacred to God.

In "Present Day Tracts," No. 23, *The Vitality of the Bible,* Professor Blackie comments on the influence the Bible has had upon individual, family, and social life, and draws the conclusion that it is indeed "the Word of God that liveth and abideth for ever." He further says that we should be perplexed, "were we to set about counting all the literature that has sprung from the Bible, to glance at the history of Art, to try to reckon all the paintings of the first quality that have been founded on Bible scenes, or the music that has been inspired by Bible truths, or the poetry that has

owed its soul to Bible influences, or the civilizations it has moulded, or the legislations it has controlled, or the institutions it has created." Again he says, "The Bible is a unique phenomenon. It holds and has held in this world a place never equaled, never even approached by any other book. . . . It never becomes antiquated, never survives its usefulness, never acquires a decrepit look; Time writes no wrinkles on its brow; it flourishes in the vigor of immortal youth."

The Bluefield Daily Telegraph, at Bluefield, West Virginia, on May 4, 1922, commenced the publication, in serial form, of the New Testament, printing at the head of a double column, "Read the Bible with us," and printing an editorial calling attention to the fact. Other newspapers have made quotations from the Bible a daily feature.

In the *Evening Bulletin,* Philadelphia, there appeared on February 9, 1922, the following editorial note:

BIBLE THE BEST SELLER

Best sellers come and best sellers go from season to season as authors and publishers manage to strike the vagrant fancy of American readers. Their circulation may be reckoned by the hundred thousand, and in a few instances like "Uncle Tom's Cabin" and "Ben Hur," may boast of millions, with "David Harum" leading the van for best sellers written in the past quarter century. But year in and year out the Book of Books laughs all others to scorn as puny competitors when annual sales are computed.

Taking the United States alone, and leaving out of account the energetic operations of British and other European agencies for the circulation of the Scriptures, the American Bible Society reports that last year it distributed 4,286,380 Bibles, New Testaments and portions of each. The field covered included both home and foreign missions. This, however, is apart from the enormous sales of Holy Writ by the private publishing firms, who chiefly supply the well-to-do church-going population.

The cultural value of this profuse dissemination of sacred literature is incalculable. In spite of the disconcerting ignorance of the Bible which is frequently encountered among college students, there is reason to feel that the reading of the Old and New Testaments enters into the religious exercises of as large a proportion of the college as ever before.

College men are being brought to perceive that ignorance of the Bible is less excusable than almost any other form of

ignorance, and under the leadership of Dr. Josiah H. Penniman, Acting Provost of the University of Pennsylvania, the undergraduates are getting acquainted with the Scriptures. Similar reports come from other colleges and universities. The work of the Gideons in placing a Bible in every hotel room in the United States and Canada is another influence which brings the traveling public in touch with the treasures of the Bible. So its primacy as a best seller, unapproachable by any other book, is permanently assured.

III. THE BIBLE IN THE LIVES OF MEN AND NATIONS

THE author was present some years ago at the annual meeting of the Birmingham auxiliary of the British and Foreign Bible Society, when a great biblical scholar and editor, Dr. J. J. S. Perowne, Bishop of Worcester, presided, and another great scholar and writer, Dr. F. W. Farrar, Dean of Canterbury, delivered the principal address. It was entitled "The Bible," and the lecturer gave expression to his own high estimate of the sacred book, and, from his great store of knowledge concerning men and their writings, referred to the statements of great men in varied walks of life who all gave it the highest place in their esteem. The address is here reproduced from the author's shorthand notes.

The Bible

One great reason—there are multitudes of reasons, of course, why the Bible is better adapted for the instruction of all mankind—but one reason is because the Bible is not one book, but many books—thirty-nine of the Old Testament and twenty-seven of the New. The very word "Bible" means "the books"; and there has been considerable discussion of late years as to what are the best hundred books. Well, I can tell you in one breath sixty-six of the best of them, and those are the sixty-six books of the Bible.

More than that, the Bible is not a book, it is a literature; and as the great Edmund Burke said, "It is an infinite collection of the most venerable and the most varied literature." The Bible consists, then, not only of one complete revelation, but also of many separate elements of truth, beauty, and grandeur. It is as the wide sea; it is as the great sea-shore; it is as a paradise filled with the forest trees of God. On the wide sea every separate wave may flash in the sunlight with innumerable laughter; and on the wide sea-shore every single sand grain, as it catches the gleam, may flash forth into an emerald or into a pearl; and in this paradise of the trees of God every single leaf is for the healing of the nations. But still, the sea and the shore and the forest are greater than the waves, than the sand grains, than the separate leaves. And the Bible in its immensity as one revelation transcends even the special beauty and instructiveness of its many separate and glorious truths.

Now, one great element in the adaptation of the Bible as the best fitted for the elevation of the lives of all mankind is, as I have said, its immense variety. The Bible is everything for some and it is something for all. It would be a great loss to us if the Bible were like the Zend Avesta of the Persians or like the writings of Confucius among the Chinese—if it were the work of one limited and monotonous mind. Again, it would be a great loss to us if the Bible were entirely or mainly like the Vedas of the Hindu—poetry. It would be a great loss to us if, like the books of the Buddhists, it had been written centuries after the events which it records and by those who are entirely forgotten.

We are saved from these elements of imperfection in the Bible. By the very power of its structure it appeals to all sorts and conditions of men. The Bible was written not only by the poor but by the rich, by the lowly as well as by the exalted, by kings and peasants, by warriors and husbandmen, by poets and chroniclers, by ardent enthusiasts and calm, dispassionate reasoners, and, touched by so many fingers, our hearts can but respond to one note or other of that manifold music. At the mere turning of a page we may discourse with Solomon the magnificent or with Amos the humble gatherer of sycamore fruit; we may be listening to David the psalmist warrior or to Matthew the Galilean publican.

Now consider the New Testament by itself. You have Peter, a bold, impetuous, and practical Galilean. In Paul you have a fusile apostle, transformed as it were by one flash of lightning; from a narrow-minded persecutor becoming, indeed, the foremost champion of truth and liberty and light. In James, again, you have an esthetic, a nazarite; he rises, as it were, to speak to us with the long locks of the nazarite streaming over his shoulders and over the white linen robes which he habitually wore. John again, totally different from the others, is the listener whose whole soul is bathed in the light of eternal ideas, as though a white cloud palpitated splendor because it had been cradled near the setting sun. And each of these great apostles has a different aspect of truth and a different lesson for us.

The Bible may be compared to a great mountain on which are many stones. You walk over the mountain and pick up what looks like a common brown flint. You are about to throw it away. Something perhaps makes you strike it with your hammer, and you find that inside it there is what is called a crucic cavity, that is to say, a hole filled with amethysts of the most lovely purple. In the same way there is many a text that is filled with something which the careless reader lacks—an ordinary and not very significant text, you think. You break it open by the hammer of prayerful meditation, and find it full of crystals of purple of a "light that never shone on land or sea."

The Bible, as Augustine so finely said, has shallows which men may ford and depths which the elephant cannot swim. It has mountains and valleys, sunrise and sunset; it has barren deserts and green pastures; it has lilies of the field and the shadow of a great rock in a weary land.

I could not dwell too much upon the infinitude and variety of riches which you may find in the sacred page; but that you may not take my evidence for it, I want to bring before you five entirely separate testimonies of men as different from each other as it is possible to be, every one of whom agrees in overwhelming and eloquent testimony to the grandeur and riches of the Scriptures. One shall be a Romish cardinal, another shall be a Jewish litterateur, the third shall be an American Unitarian, the fourth shall be a German critic, and the fifth shall be a French agnostic; and if all these five agree in speaking in the same language, in exactly the same terms in which I have spoken, I think you will agree that I am only speaking the innermost conviction of mankind.

Let us begin with the Roman cardinal. He was your neighbor. He lived in Edgbaston and died in Edgbaston—the great Cardinal Newman. He said: "Its light is like the vault of heaven in its clearness; its vastness is like the bosom of the sea; its variety is like the scenes of Nature."

I will go on to the Jewish skeptic, Heinrich Heine. He was by birth a Jew and by religion an unbeliever. He spent a day in the unusual task of studying the Scripture. When he closed it in the evening he exclaimed: "What a book! The whole world is in it—sunrise and sunset, promise and fulfilment, birth and death; the whole drama of humanity is in this book. It is rooted in the deepest abysses of creation, and it towers up behind the blue gate of heaven."

I will pass on from the Jewish skeptic to the American Unitarian, Theodore Parker, an eloquent and eminent preacher. He said: "The literature of Greece, which rises as incense from that land of temples, has never had half the influence on the world which has this book of a despised people. The sun never sets upon its gleaming page."

I will pass on from the American Unitarian to the great German critic, Heinrich Ewald. One day Dean Stanley paid him a visit in his home in Germany. While they were talking together a New Testament which stood on the table opposite them fell to the ground. Ewald stepped forward, picked up the book, and with indescribable enthusiasm exclaimed: "In this little book is all the best wisdom of the world."

Now take the French unbeliever whose writings have added much to the unbelief of the world, Ernest Renan. Renan said: "The Bible is, after all, the great consoling book of humanity."

Having quoted five such remarkable testimonies, we can fairly say of the Scripture, as someone has said, that its eclipse would be the return of chaos, and that its extinction would be the epitaph of history.

And yet, in the midst of all this immense variety, there is still a great, sublime unity. The Old Testament, we are told in our article, does not contradict the New. No; the Old does not contradict the New, but it is different from the New, just in the same way as a splendid vestibule is different from the golden shrine of the temple, and just in the same way as the rosy dawn differs from the noonday of the Sun of Righteousness rising with healing in His wings.

In the Old and the New Testaments alike, the whole of their hidden meaning pointed forward by the medium of prophecy, or backward by the glance cast by those who succeeded Him, to Christ. Sin and salvation, the law and the gospel, the foe and the deliverance, are the meaning of the old and new dispensations. And in the whole of the teaching also of Christ Himself, as through the rest of Scripture, there runs one rich, golden thread which is the majestic supremacy of God and the moral law, of which a great German philosopher said that it was the only thing which could compare in its awe-inspiring power to the starry heaven above. Only consider how that magnificent lesson of the eternal sanctity of the moral law runs through the whole of the Bible! You read of Noah that he was to the antediluvians a preacher of righteousness. You see Moses descend from the mount, his face shining with the epiphany of God: he then says to the people: "Observe the law that I have commanded, for it is not a vain thing for you: for it is your life." You see Samuel speaking to the disobedient king who thought so much of the duty of sacrifice, and saying to him: "Obedience is better than sacrifice, and to hearken than the fat of rams." You go on to Micah, and he says: "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" You ask Isaiah, and he says: "Bring no more vain oblations. Wash you; make you clean." You go to Hosea, and in the favorite quotation of our Lord he says: "I will have mercy rather than sacrifice." It is the one lesson of all the mighty Hebrew prophets, and Israel was to the nations, pre-eminently, the uplifter of the banner of righteousness.

You come to the New Testament, and Peter says to you: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." And James says to you: "Faith without works is dead." And Paul says to you that the end of the law is charity out of a pure heart. And John says to you

that love is the fulfilling of the law. And if you go to the law of Christ, again you have the answer to the most solemn question that can possibly be framed by the lips of man. The young ruler came to Him, running, kneeling, prostrating himself before Him and saying to Him: "Master, what shall I do to inherit eternal life?" He said unto him: "But if thou wouldst enter into life, keep the commandments." Throughout the whole of the Bible, then, Old and New Testaments alike, runs that majestic unity of the one lesson that the end of all the scheme of salvation is to procure that forgiveness of sins which shall restore man, not by his own efforts, but by the grace of Christ, to righteousness, and so reconcile him to God.

It is because of the sublime unity of that lesson that we are not in the least afraid of attempting to put the Bible, without note or comment, without gloss or inference, into the hands of all mankind. The page of the Bible stands like the cerulean arch, which is majestic in its simplicity. But the notes and comments, glosses and inferences of man, and especially of age after age of erring priests with their perpetual bickering and strife, only tend to obscure its beauty. It is for this reason that the Bible is and ever must be the special Book for the education of the human race. I am in favor of a biblical education, so that it be an education honestly biblical. I believe that in the foundation of education, the Bible, lie all the great eternal truths of Christianity, and I will quote to you the very eloquent and remarkable testimony of a man whom at any rate you will not suspect of being a bibliolator. I will quote to you the testimony of a leading man of science, Professor Huxley. He made a memorable speech before the London School Board, in which he used these words: "I have been seriously perplexed to know how the religious feeling, which is the essential base of conduct, can be kept up without the use of the Bible. . . . By the study of what other book could children be made to feel that each figure in the vast historical procession fills, like themselves, but a momentary space in the interval between two eternities, and earns the blessings or the curses of all time, according to its efforts to do good and to hate evil, even as we also are earning the payment for our work?"

I cannot add any testimony at any rate more emphatic, more eloquent, and more unsuspected than that as to the value of the Bible as the main instrument in the education of the people. Although much, of course, might be added to it, it is a testimony both valuable and eloquent.

Then let me pass on to another point. I want to show you that all we have now said of the Bible is confirmed by all history, by all belief, and by all experience. Take the case of the individual. I will only take those who have epoch-making names.

I will show you how, in one or two instances, their whole history was influenced by the power with which a single text took hold upon them.

No man, probably, has ever had a greater influence on the Christian church than Augustine. What wrought his conversion? Mainly, a single text. You all know that he was sitting in his garden and heard a voice singing, *"Tolle, lege; tolle, lege"*—"Take and read; take and read." He had never heard of any childish game in which these words were used; he made up his mind, therefore, that it was to him a voice from heaven. He went back to a copy of the Epistle to the Romans that had been lying on his table. He opened it and put his finger upon the first text at which he opened. That text was: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ and make not provision for the flesh"; and that text acted like a volcanic outburst upon all that was best within him.

Take another instance, the one man who more than any other effected the "bright and blissful Reformation," in which we see, as one writer says, "the truth of the returning gospel bathing men's souls in the fragrancy of heaven"—the case of Martin Luther, also as the case of Augustine, how he was influenced by the message of a single text. You know that he was endeavoring at Rome to perform the tedious works that were required, and the whole course of his life was changed by the text: "The just shall live by faith."

Take one instance more, the case of David Livingstone. When Stanley found him in Central Africa, he said he was moved by the influence of the single text: "Leave all and follow Me."

So you see in instances like that whole epochs of the world have been influenced by the power with which even one single text has taken hold upon the minds of men.

Take the case of a statesman. One of the most eloquent American statesmen was Daniel Webster. He was not a religious man, but when he lay upon his deathbed his physician read to him the verse: "Yea, though I walk through the valley of the shadow of death, yet will I fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me." And the dying giant was just able to murmur, "Thy rod, Thy rod, Thy staff, Thy staff! Yes; that is what I want."

So in instances far too numerable even to touch upon, you have countless instances that this book has been precious to the greatest intellects as well as to the humblest. Let me add but one. If you were to ask me to name the greatest man of science I should reply "Michael Faraday." Sir Henry Latham told me that he once visited Michael Faraday in his room and found him

in tears. He said to him, "Mr. Faraday, I am afraid you are much worse. I am sorry to see you in tears." Faraday said; "No; it is not that." And, pointing to the open Bible before him, he said with emotion: "If this precious book could guide them, how could thy people go so wrong as they do?" So on, then, in instance after instance, in the greatest men of science and the greatest statesmen, and the greatest poets; their one basis for hope has been the Bible.

And it has been the same not only with men, but with nations. Take the case of the American President, Andrew Jackson. When he was lying upon his deathbed he pointed his physician to the Bible and said: "Sir, that Book is the rock on which our Republic rests!"

We have no time to go farther than merely to mention the case of England. In Mr. Green's history, England is described as having been so great and so prosperous, so progressive and so fortunate, because in the reign of Elizabeth it became emphatically the people of one book, and that book was the Bible.

In spite of these testimonies from men of the highest intellect in the world, and even from the greatest nations of the world, which I might indefinitely multiply, there are men so foolish, so shallow, so ignorant, that they think they can demolish the Bible, and they venture to scoff at the Bible. Demolish the Bible?—they might as well try to demolish the Himalayas. Scoff at the Bible?—they might certainly as wisely scoff at the starry heavens themselves. Why, all that is best and greatest in the literature and in the intellects of men is to be found in the Bible. All the best books, all the best pieces of music, all the best pictures are in it. It occupied for years the exhaustive labors of men of high genius like Origen and Jerome; it fired the burning eloquence of Augustine and of Savonarola; it kindled the intrepid daring of Livingstone; it fired the burning zeal of Whitfield; it inspired the fancy of John Bunyan.

Therefore, to conclude, I say we ought with all our hearts to thank God for the possession of this holy book, and also thank God for this society, which has translated it into so many of the tongues of earth, and so far as possible is handing it to the poorest, the youngest, and the humblest of our population—a book for the possession of which in former years even princes yearned in vain. We thank God for that possession, because in that book, from beginning to end, is written the name of Christ, and even the divine law is perpetually spelling out for us that one word—God.

We thank God for that book and we thank God for that society which disseminates it. I think you will be struck with the words of Sir Walter Scott, which even Lord Byron wrote on the first page of his Bible:

"Within this awful volume lies
The mystery of mysteries.
Happiest they of human race
To whom God has given grace
To fear, to read, to hope, to pray,
To lift the latch and find the way.
Better had they ne'er been born
Who read to doubt or read to scorn."

Testimonies of United States Presidents

George Washington, the first President of the United States:

It is impossible to rightly govern the world without God and the Bible.

Above all, the pure and benign light of revelation has had a meliorating influence on mankind, and increased the blessings of society.

I now make my earnest prayer that God would be most graciously pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion.

John Adams, the second President of the United States:

It contains more of my little philosophy than all the libraries that I have seen; and such parts as I cannot reconcile to my little philosophy I postpone for future investigation.

Thomas Jefferson, the third President:

I always have said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands.

John Quincy Adams, the sixth President:

The first and almost the only Book deserving of universal attention is the Bible. The Bible is the Book of all others to be read at all ages and in all conditions of human life; not to be read once or twice through and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted except by some overruling necessity. . . . I have for many years made it a practice to read through the Bible once a year. . . . It is an inexhaustible mine of knowledge and virtue. . . .

The earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens of their country and respectable members of society.

The testimony of Andrew Jackson, the seventh President of the United States, that the Bible is the rock on which the Republic rests, has already been referred to in Dean Farrar's address.

Zachary Taylor, the twelfth President of the United States:

It was for the love of the truths of this great and good Book that our fathers abandoned their native shore for the wilderness. Animated by its lofty principles, they toiled and suffered till the desert blossomed as the rose.

Abraham Lincoln, the sixteenth President of the United States:

I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith, and you will live and die a better man. . . . In regard to the Great Book, I have only to say that it is the best Book which God has given to men.

President Grant, the eighteenth President of the United States:

Hold fast to the Bible, as the sheet anchor of your liberties. Write its precepts on your hearts and practice them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future.

Benjamin Harrison, the twenty-third President of the United States:

If you take out of your statutes, your constitutions, your family life all that is taken from the Sacred Book, what would there be left to bind society together?

William McKinley, the twenty-fifth President of the United States:

The more profoundly we study this wonderful Book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation.

The teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed.

The following extracts are from speeches by the late Theodore Roosevelt, the twenty-sixth President of the United States, in reference to the Bible:

Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible.

This Book, which in almost every civilized tongue can be described as "The Book," with the certainty of all understanding you when you so describe it.

The great debt of the English-speaking peoples everywhere is to the translation of the Bible that we all know—I trust I can say, all here know—in our homes; the Bible as it was put forth in English three centuries ago. No other book of any kind ever written in English—perhaps no other book ever written in any other tongue—has ever so affected the whole life of a people as this Authorized Version of the Scriptures has affected the life of the English-speaking peoples.

I ask that the Bible be studied for the sake of the breadth it must give to every man who studies it.

By courtesy of Mr. Hermann Hagedorn, secretary of the Roosevelt Memorial Association, the author is able to give an account of "Bible Point," a spot made famous because of its connection with President Roosevelt, and now bearing testimony to his habit of Bible-reading. The following is summarized from a brief article issued by the Association, entitled "A Roosevelt Shrine in the Maine Woods," by C. T. Hastings. While a student at Harvard, Roosevelt made a vacation trip to Lake Mattawamkeag, some ten miles distant from Island Falls, and was so taken up with the spot that he returned many times. On one occasion he discovered a grove of hemlock, birch, and poplar in a quiet spot at the river's edge a mile or so below the dam. Here he went for hours at a time to read his Bible, and his companions named it Bible Point. A bench has been set between two tall poplars by "Bill" Sewall, the owner of the vacation camps, and on a tree nearby is a zinc box similar to a country mail-box, containing a Bible with the following inscription:

Theodore Roosevelt as a young man came to this place to read his Bible. Friend, this book has been placed here for your use. May you receive from it the inspiration to noble living and high endeavor which he received.

Look up especially the sixth chapter of Micah, eighth verse. Mr. Roosevelt quoted this passage frequently as expressing his ideal of high-spirited living.

It is as applicable to national as to personal experience.

The verse referred to is: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God."

A sign, fastened to the tree to call the attention of the passer-by to the meaning of the spot, reads as follows:

This place, to which a great man in his youth liked to come to commune with God and with the wonder and beauty of the visible world, is dedicated to the happy memory of Theodore Roosevelt.

Stranger, rest here, and consider what one man, having faith in the right and love for his fellows, was able to do for his country.

Woodrow Wilson, the twenty-eighth President of the United States, at the official celebration of the Centennial of the American Bible Society, in Washington, May 7, 1916, closed his address on the Bible with these words:

To my mind the colporteurs, the agents of the Bible Society, tramping through country-sides or traveling by every sort of conveyance, in every sort of land, carrying with them little cargoes of books containing the Word of God, and spreading them, seem like the shuttles in a great loom that is weaving the spirits of men together. A hundred years cannot accomplish that miracle, a hundred years cannot realize that vision. But if the weaving goes on, if the light continues to be spread, if men do not lose heart in this great ideal enterprise, it will some day be accomplished, and a light will shine upon the earth in which men cannot go astray.

At a meeting in Denver, May 7, 1911, in celebration of the Tercentenary of the Authorized Version of the Bible, President Wilson, at that time Governor of New Jersey, referred to the Bible as "the Magna Charta of the human soul," and concluded his address with the following declaration and request:

America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of Holy Scripture. I have a

very simple thing to ask of you. I ask of every man and woman in this audience that from this night on they will realize that part of the destiny of America lies in their daily perusal of this great book of revelations—that if they would see America free and pure, they will make their own spirits free and pure by this baptism of the Holy Scripture.

Again, President Wilson said:

A man has deprived himself of the best there is in the world who has deprived himself of this. . . . There are a good many problems before the American people today, and before me as President, but I expect to find the solution of those problems just in the proportion that I am faithful in the study of the Word of God.

It is very difficult indeed for a man or for a boy, who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It forms a part of the warp and woof of his life.

Warren G. Harding, the twenty-ninth President of the United States, had a great regard for the Bible and a sincere desire to exemplify its precepts. He said:

The properly conducted Sunday School seems to me to be a very important feature of religious work, because it serves the young people at a time when they are most impressionable and, particularly, because its affords them opportunity for an intimate acquaintance with that monument of splendid literature, the Bible. Both as literature and as inspiration, the Bible has a value with which no other work can be compared, and every activity that expands and popularizes the knowledge of it is extremely worth while.

President Harding also said:

I have always believed in the inspiration of the Holy Scriptures, whereby they have become the expression to men of the word and will of God. I believe that from every point of view the study of the Bible is one of the most worthy to which men may devote themselves, and that, in proportion as they know and understand it, their lives and actions will be better.

Calvin Coolidge, the thirtieth President of the United States, has said of the Bible:

I have long felt a very deep interest in the work of the Sunday School Bible classes, because of the conviction that this sort of serious and continuous study is not only of the greatest

spiritual and character-building value, but the means of familiarizing people with one of the splendid monuments of all literature, the Bible.

Testimonies of Statesmen and Generals

The Right Honorable William Ewart Gladstone, who was for many years Prime Minister of England during the reign of Queen Victoria, published a book in advocacy of the Bible, under the title, *The Impregnable Rock of Holy Scripture.* Speaking of the divine origin of the Bible he says:

> The memories of men, and the art of writing and the care of the copyist, and the tablet and the parchment, are but the secondary or mechanical means by which the Word has been carried down to us along the river of the ages; and the natural and inherent weakness of these means is in reality a special tribute to the grandeur and vastness of the end, and of Him that wrought it out.

The conviction which this great statesman and scholar would impress upon the minds of his readers is thus stated:

> That the Scriptures are well called Holy Scriptures; and that, though assailed by camp, by battery, and by mine, they are nevertheless a house builded upon a rock, and that rock impregnable; that the weapon of offense, which shall impair their efficiency for aiding in the redemption of mankind, has not yet been forged; that the Sacred Canon, which it took (perhaps) two thousand years from the accumulations of Moses down to the acceptance of the Apocalypse to construct, is like to wear out the storms and the sunshine of the world, and all the wayward aberrations of humanity, not merely for a term as long, but until time shall be no more.

At the end of the first chapter, in which he has dealt with some of the aspects of modern criticism, he places this statement:

> For the present, I have endeavored to point out that the operations of criticism properly so called, affecting as they do the literary form of the books, leave the questions of substance, namely, those of history, miracle, and revelation, substantially where they found them. I shall, in some of the succeeding chapters, strive to show, at least by specimens, that science and research have done much to sustain the historical credit of the books of the Old Testament; that in doing this they have added strength to the argument which contends that in them we find

a divine revelation; and that the evidence, rationally viewed, both of contents and of results, binds us to stand where our forefathers have stood, upon the impregnable rock of Holy Scripture.

Not long before his death Mr. Gladstone wrote:

If I am asked what is the remedy for the sorrows of the heart—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point to something which in a well-known hymn is called "the old, old story," told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind. . . .

I have known ninety-five great men of the world in my time, and of these eighty-seven were all followers of the Bible. . . . My only hope for the world is in bringing the human mind into contact with Divine Revelation.

Daniel Webster, some of whose words have been quoted in Dean Farrar's address, also said:

If we abide by the principles taught in the Bible our country will go on prospering and to prosper, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity.

Charles W. Fairbanks, a former Vice-President of the United States, said:

The more the Bible is put into the minds and hearts and daily lives of the people, the less concern we may have with respect to our political laws. Take out of our lives the Scriptures and you would strike an irreparable blow to our national progress and to those high ideals which we associate with America and Americans.

Honorable Wm. J. Bryan, Secretary of State in President Wilson's Cabinet, in an address entitled "The Book of Supreme Influence," at the Tercentenary Celebration of the King James Version of the Bible, in Chicago, May 4, 1911, said:

Wherever the moral standard is being lifted—wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells.

Thomas R. Marshall, another Vice-President of the United States, on May 7, 1916, in an address at the celebration of the Centennial of the American Bible Society, on the eastern front of the Capitol in Washington, D. C., referred to the inaugural ceremony every fourth year, when the new President, at the conclusion of his oath of office, kisses a Book held in the hands of the Chief Justice, and added, "That Book is the Holy Bible—the Book of Books!" He called attention to the fact that three Presidents of the United States and several Justices of the Supreme Court had been vice-presidents of the American Bible Society, and toward the end of his address he said concerning man and the Bible:

> Whenever he finds his hands upon the Bible he finds something not only secure but something that lights up his own life and the lives of those about him. It becomes, indeed, a lamp unto his feet and a light unto his pathway. He may stumble and err and wander in by and forbidden paths, but it will bring him back most assuredly to the King's highways. . . .
>
> That this Bible ought to be printed in every tongue, treasured by every human being, and exalted in every home, goes without saying—and no sting of any creed is in the statement. It contains wise counsel for the statesman and comfort for the criminal. There is no age, no clime, no race, and no condition about which it does not speak words of wisdom, of encouragement and consolation.
>
> But more particularly ought this Book, in this land, to be exalted high. If I were to have my way, I would take the torch out of the hand of the Statue of Liberty, in New York Harbor, and in its stead place an open Bible.

At the same meeting in Washington, Champ Clark, at that time Speaker of the House, spoke on "The Bible and Public Life." In that address he said:

> The Bible, considered entirely apart from its religious value —which I leave to the preachers and Vice-President Marshall to expound—is of inestimable value. Considered solely as literature, it is the greatest depository of splendid literature in the wide, wide world. It is the best book ever put between covers—to quote from before judges, before juries, in Congress, on the stump, on the lecture platform, or anywhere else. A fitting quotation from the Bible goes like a bullet to its mark. . . .
>
> When I get brain fag, which frequently occurs there in that large, tumultuous assembly, I read King Solomon's Proverbs and

St. Paul's Epistles, as an intellectual tonic. There's nothing like it in the literature of the world. . . .

If you want to learn the best English that there is extant, read the Bible; and this American Bible Society has done a great work and a great good by circulating the Bible so as to be within the reach of all.

Napoleon, French General and Emperor, said of the Bible:

I never omit to read it, and every day with the same pleasure. Nowhere is to be found such a series of beautiful ideas, admirable moral maxims, which produce in one's soul the same emotion which one experiences in contemplating the infinite expanse of the skies resplendent upon a summer's night with all the brilliance of the stars. Not only is one's mind absorbed, it is controlled, and the soul can never go astray with this Book for its guide.

Lord Roberts, British Field Marshal:

You will find in this little book guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity.

Marshal Foch, hero of the World War and Generalissimo of the Allied armies:

The Bible is certainly the best preparation that you can give to an American soldier about to go into battle, to sustain his magnificent ideal and his faith.

General Garibaldi, the great Italian soldier and patriot:

The best of allies you can procure for us is the Bible. That will bring us the reality of freedom.

General Robert E. Lee, Commander of the Southern forces in the American Civil War:

The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.

General John J. Pershing, Commander-in-Chief of the American Expeditionary Forces in the World War, in a cable to the American Bible Society, said:

I am glad to see that every man in the Army is to have a Testament. Its teachings will fortify us for our great work.

Admiral A. T. Mahan, of the American Navy, in an address to the cadets at West Point, said:

Speaking after much experience of bad and good, of religion and irreligion, I assure you, with the full force of the conviction of a lifetime, that to one who has mastered the Word of God, even imperfectly, it brings a light, a motive, a strength, and a support which nothing else does.

Testimonies of Philosophers, Famous Writers, and Educators

Professor Huxley, in the address before the London School Board from which Dean Farrar's address contained one extract, also said:

Consider the great historical fact that for three centuries this Book [the Bible] has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past, stretching back to the farthest limits of the oldest nations in the world. . . .

The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times, no State has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world.

John Ruskin wrote much concerning the Bible in his various books, but perhaps the most comprehensive is the following brief testimony:

All that I have taught of Art, everything that I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that, when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.

Ruskin again:

To my early knowledge of the Bible I owe the best part of my taste in literature.

Thomas Carlyle, the famous essayist and historian, has said:

There is no book like the Bible: there never was and there never will be such another.

Jean Jacques Rousseau, a French savant, said:

I must confess to you that the majesty of the Scriptures astonishes me. . . . If it had been the invention of men, the inventor would be greater than the greatest heroes.

Immanuel Kant, a well-known German philosopher, said:

The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced.

Heinrich Heine, a German Jewish poet and critic, who spoke of the Bible as "Jehovah's Diary," at the close of his life wrote:

I attribute my enlightenment entirely and simply to the reading of a book, . . . and this book is *the* Book, the Bible. With right is it named the Holy Scriptures. He who has lost his God can find Him again in this Book, and he who has never known Him is here struck by the breath of the Divine Word.

Rajah Sir Harnam Singh, of India, said:

I think it may be said that modern educated India is to a great extent the product of Christian thought and teaching which have been imbibed from Christian literature through missionary institutions. One of the Brahmo Samaj religious books consists to a great extent of quotations from the Bible; and non-Christians acknowledge Christ as one of the greatest of teachers, and look upon his life as most exemplary. The Bible rises above all national and racial distinction and makes its appeal to the general heart of humanity.

A Brahmin of South India said:

Where do the English people get their knowledge, intelligence, cleverness, and power? It is their Bible that gives it to them. And now they bring it to us, translate it into our language and say, "Take it and see if it is not good." Of one thing I am convinced, that, do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land.

James A. Froude, an English historian:

The Bible, thoroughly known, is a literature of itself—the rarest and richest in all departments of thought and imagination which exists.

Lord Macaulay said that the English Bible was " a book which, if everything else in our language should perish, would alone suffice to show the extent of its beauty and power."

Charles Dickens, in a letter to his son, said:

I put a New Testament among your books for the very same reasons and with the very same hopes that made me write an easy account of it for you when you were a little child—because it is the best book that ever was or will be known in the world, and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided.

Hall Caine, a famous English novelist, wrote in *McClure's Magazine* concerning the Bible.

There is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible. *The Deemster* is the story of the Prodigal Son; *The Bondman* is the story of Esau and Jacob; *The Scapegoat* is the story of Eli and his sons, but with Samuel as a little girl; and *The Manxman* is the story of David and Uriah.

Arthur Henry Hallam, an English essayist:

I see that the Bible fits into every fold of the human heart. I am a man, and I believe it to be God's book because it is man's book.

Count Tolstoy, the Russian author:

I do not know a book which gives in such compact and poetic form every phase of human ideas as the Bible. Without the Bible the education of the child in the present state of society is impossible.

Dostoevsky, another Russian author:

I recommend you to read the whole Bible through in the Russian translation. The book makes a remarkable impression when one thus reads it. One gains, for one thing, the conviction that humanity possesses, and can possess, no other book of equal significance.

Coleridge the poet says in his *Confessions of an Enquiring Spirit:*

For more than a thousand years the Bible collectively taken has gone hand in hand with civilization, science, law—in short, with the moral and intellectual cultivation of the species, always supporting and often leading the way.

When Sir Walter Scott was dying, he said to his friend Lockhart, "Bring me the book," and when Lockhart said "What book?" Sir Walter said, "*The* Book—the Bible; there is only one."

Charles A. Dana, former editor of the New York *Sun:*

Of all books, the most indispensable and the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned.

George Herbert in "The Synagogue":

The Bible? That's the Book, the Book indeed,
The Book of Books
On which who looks,
As he should do, aright, shall never need
Wish for a better light
To guide him in the night.

Sir Isaac Newton, a famous philosopher:

We account the Scriptures of God to be the most sublime philosophy.

Jacob Gould Schurman, President of Cornell University:

The Bible is the most important document in the world's history. No man can be wholly uneducated who really knows the Bible, nor can anyone be considered a truly educated man who is ignorant of it.

Sir Wm. Jones, a great orientalist and linguist who was acquainted with twenty-eight languages:

The Scriptures contain, independent of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains, both of poetry and eloquence, than would be collected within the same compass from all other books that were ever composed in any age or in any idiom. The two parts of which the Scriptures consist are connected by a chain of compositions which bears no resemblance

in form or style to any that can be produced from the States of Grecian, Indian, Persian, or even Arabic learning. The antiquity of these compositions no man doubts, and the unstrained application of them to events long subsequent to their publication, is a solid ground of belief that they were genuine productions, and consequently inspired.

Dr. J. H. Penniman, President and Provost of the University of Pennsylvania, in *A Book About the English Bible,* speaks of it in his epilogue as "that treasure-house of wisdom and beauty commonly known as the Holy Scriptures, contained in the Old and the New Testaments," and on the first two pages of the book pays the following eloquent tribute:

The greatest book is the Bible, and the reason for the place assigned to it is that it contains interpretations of human life, actual and ideal, which reveal man to himself, in his joys and sorrows, his triumphs and his defeats, his aspirations and his possibilities, his relations to other men, and, comprehending and enveloping all, his relations to God. Men may differ about what the Bible is, but the fact remains that for centuries millions of men, of all grades of intelligence and learning, have believed that the Bible speaks to them as no other book has ever spoken, and that what it says comes with an authority derived from God himself. The primary spiritual problem of man is his relations to God. Men, everywhere, recognize the existence of an intelligent power outside and higher than themselves that controls and regulates the universe. The individual who doubts or denies the existence of God is exceptional, and his opinions are at variance with human belief and experience. The Bible, concerned as it is in its component parts with the revelation of God to man, and the relation of man to God, has held the attention of men because it is true to the truths of life and satisfying to the yearnings of the human spirit. Men have found it so, and there is an abiding faith that men will continue to find it so. . . .

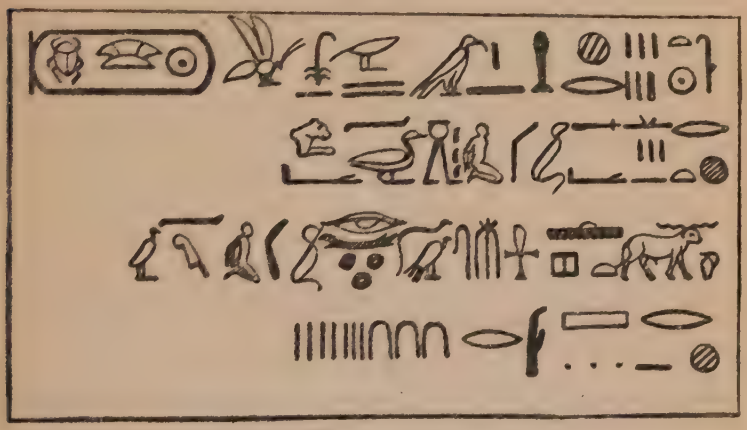
Reverence for the Bible is increased by a knowledge of the history of its transmission down the centuries, through many languages, and many versions, preserving always its distinctive qualities unimpaired by the frailties of human copyists, and unchanged through the lapse of time.

IV. ANCIENT WRITING AND THE BIBLE MANUSCRIPTS

WRITING is a very ancient art, but when or where it originated history does not definitely tell. The materials used have been of many kinds. Hard cutting instruments have been used for making impressions in soft clay and in hard rock; softer pointed instruments have been used for making impressions in soft materials or for leaving portions of their own substance upon the material written upon; and various devices have been adopted for making stains or deposits with liquids upon writing surfaces of various kinds. The chisel, the stylus, the pencil, the brush, and the pen have been used upon clay, stone, wood, leather, wax, papyrus, parchment, vegetable bark, paper, and textile materials. Originally one copy was made; later, mechanical devices were used for multiplying copies and saving time, as will be detailed in a section of a later chapter devoted to the development of printing, "the art preservative of all arts."

In the childhood of the world, as in the childhood of the individual, early attempts at writing were pictorial representations of objects of nature or art. The child today learns to read by associating the letters of the alphabet with pictures, as "A is for apple, C is for cat, K is for kettle, M is for man." So one of the earlier forms of writing, if not the earliest, was the hieroglyphic, in which the characters used for letters and words were pictorial representations of animals and things. Very ancient examples of hieroglyphics may be seen in our museums. Statues, wall tablets or paintings, mummy-cases and coffins, ornamented with hieroglyphics, have been taken from their original positions in Egypt and placed in the museums of many lands; and in the two greatest cities of the world may be seen two of the oldest and finest Egyptian obelisks, the so-called Cleopatra's Needles, erected about four thousand years ago in front of the Temple of the Sun at Heliopolis and later removed to Alexandria. One is on the Thames Embankment, London, and the other in Central Park, New York.

Of almost equal antiquity with these Egyptian hieroglyphics are the cuneiform, or wedge-shaped, inscriptions of Babylonia and Assyria. With a sharp edge, impressions wider at one end than at the other were made upon soft clay, and with the chisel similar forms were made in hard rocks and stones. The clay was in the shape of bricks or tablets and was written on one or more sides and afterward baked hard. Letters, contracts, legal documents, school lessons, and royal records were kept on these clay tablets. Many of them



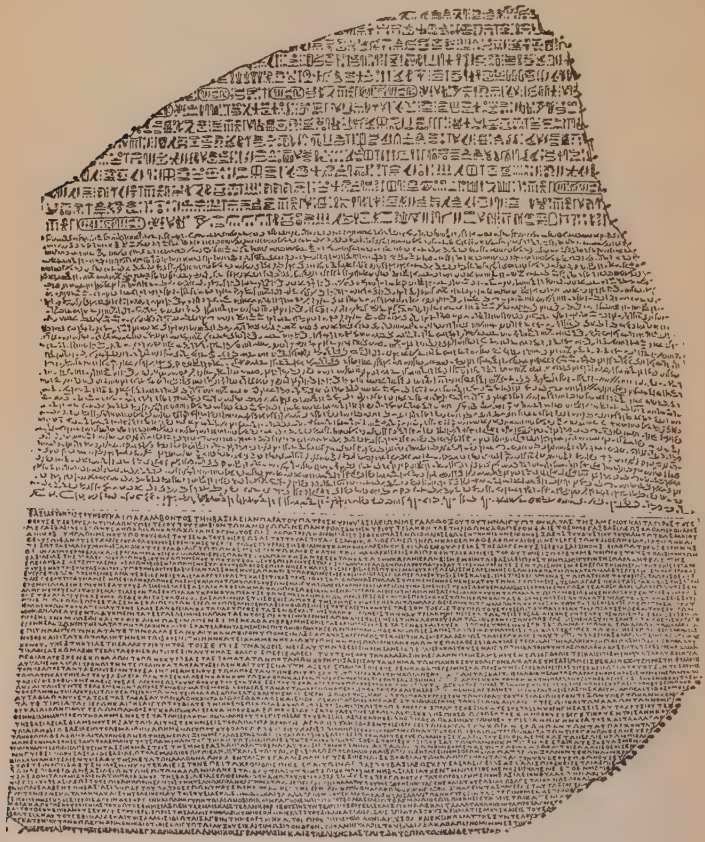
EGYPTIAN HIEROGLYPHICS

may be seen in our museums today. Scholars have learned to read them, and their testimony has given wonderful corroboration to the Bible narratives.

Kings had their laws, records, and proclamations inscribed in cuneiform characters on large stone steles, or pillars; on small cylinders, round, oval, or hexagonal; and on wall tablets and the face of the rock.

As explorers began, a century or so ago, to excavate in Babylonia, Assyria, and Egypt, these stones and rock inscriptions and tablets were discovered, and the next great problem was to decipher and translate them. They contained the dead languages of dead peoples; there was no native exponent living. But the patient toil and persistent endeavor of diligent students gradually solved the mystery. Some very important finds gave the key to the problem. The Rosetta Stone was

discovered at Rosetta, in the Delta of the Nile, in 1799, and in 1802 was placed in the British Museum. It contained an inscription in three languages: hieroglyphic, the writing of the priests; Egyptian script, or demotic, the writing of the people; and Greek. In 1818 Champollion began a compara-



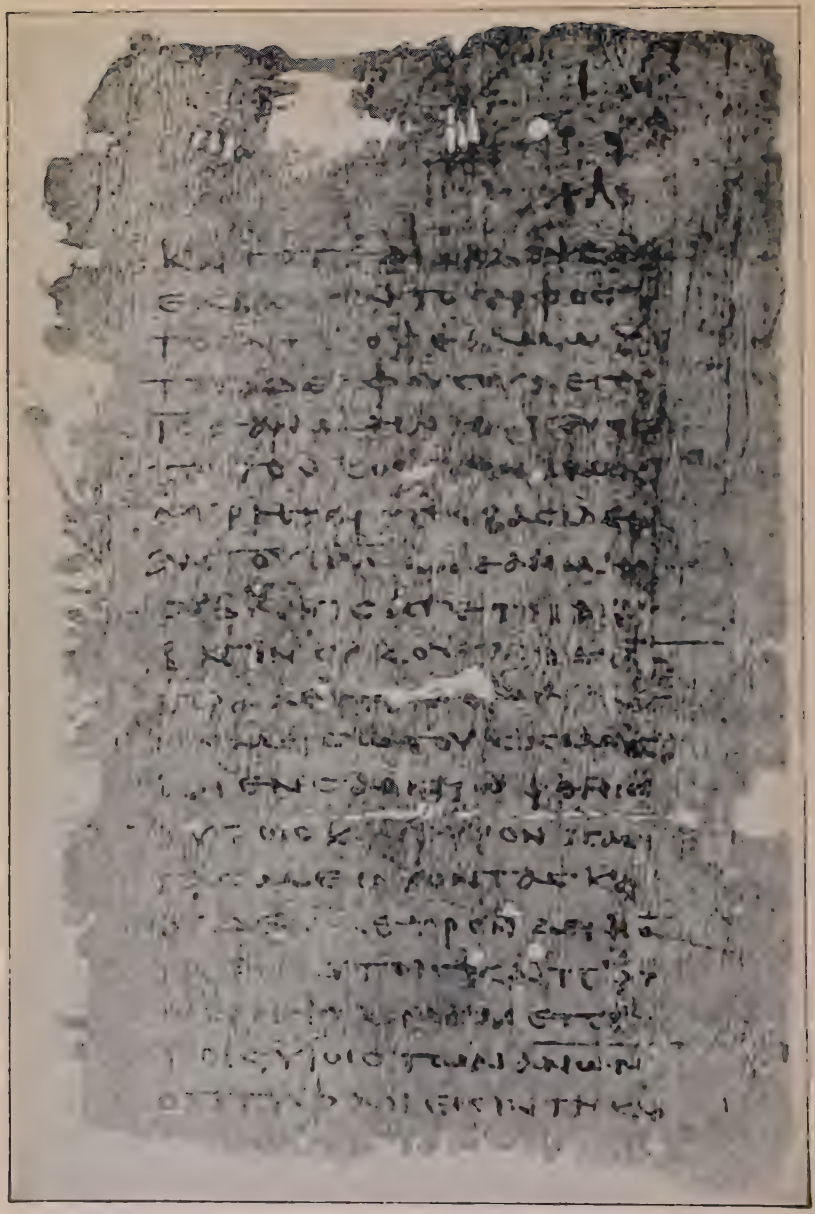
THE ROSETTA STONE

tive study of these inscriptions, and, working on the theory that they were the same matter in three languages, and knowing the Greek, he discovered the key to the decipherment and translation of the other two. Similarly in Persia, a rock inscription in three languages, Babylonian, Elamitic, and Persian, at Behistun, was deciphered by Rawlinson between 1833

A CUNEIFORM INSCRIPTION

From a brick of Nebuchadnezzar

A TEL EL-AMARNA TABLET



A PAPYRUS FRAGMENT

and 1851, and the key to the cuneiform writing was discovered. Subsequent study of both Egyptian and cuneiform inscriptions has substantiated and developed the discoveries, so that now both Egyptian and various cuneiform languages are subjects of study in the universities, and scholars have translated many tablets and inscriptions which have shed light upon the biblical histories.

In 1887 a remarkable find of tablets was made at Tel el-Amarna in Egypt. There were more than three hundred tablets, mostly correspondence between Egyptian and Asiatic kings, fourteen to fifteen centuries B.C. These letters revealed much concerning the strength of the Hittites at the time they were written.

Papyrus is a very ancient writing material of Egypt, used to a small extent in other countries as well. The papyrus grew abundantly in Egypt, and the name of the reed was given to the writing material made from it; the name "paper" is a modification of "papyrus," given to modern writing material because it somewhat resembles in appearance the papyrus of Egypt. The stem of the reed was cut into long strips which were laid side by side on a board, and over these another layer was placed crosswise. The layers were moistened, pressed or hammered together, and dried in the sun, being made smooth by polishing with ivory or shells. Sometimes a little glue was used in the water to increase the adhesion. The sheets could be cut into convenient sizes, and a number of sheets could be fastened together edge to edge to make a roll. The rolls varied in length, some being known as long as 144 feet, but usually they were only from 20 to 30 feet. The writing was done with reed pens, and ink made from vegetables. A specimen of papyrus in Paris is considered to be from about 2600 B.C., and an even earlier date is claimed for some. There have been several important finds of papyrus documents within the past half-century, including fragments from the Septuagint and the New Testament, especially the Psalter and the Gospels, with apocryphal writings and some Greek classics as well.

The Israelites in bondage must have been familiar to some extent with the writing in Egypt, also with the writing of the Assyrians and Babylonians, or the earlier forms of

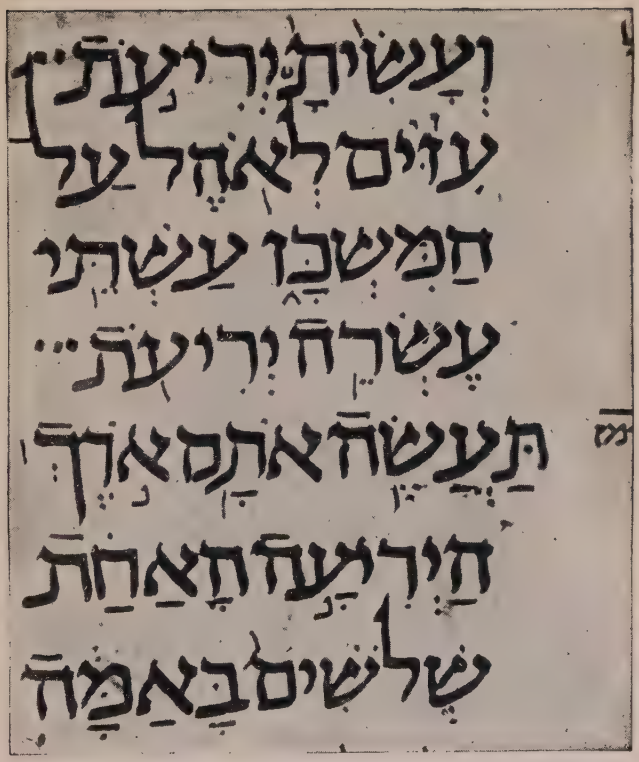
these languages, Elamitic and Sumerian. Therefore there is no difficulty in understanding the numerous references to the writing of the law, and the tables of stone, in the Pentateuch and in the Book of Joshua. In the Psalms and the Prophets are references to pens, penknives, inkhorns, and tablets.

Another form of tablet was sometimes used, consisting of a flat surface covered with wax, on which writing was

THE PAPYRUS REED

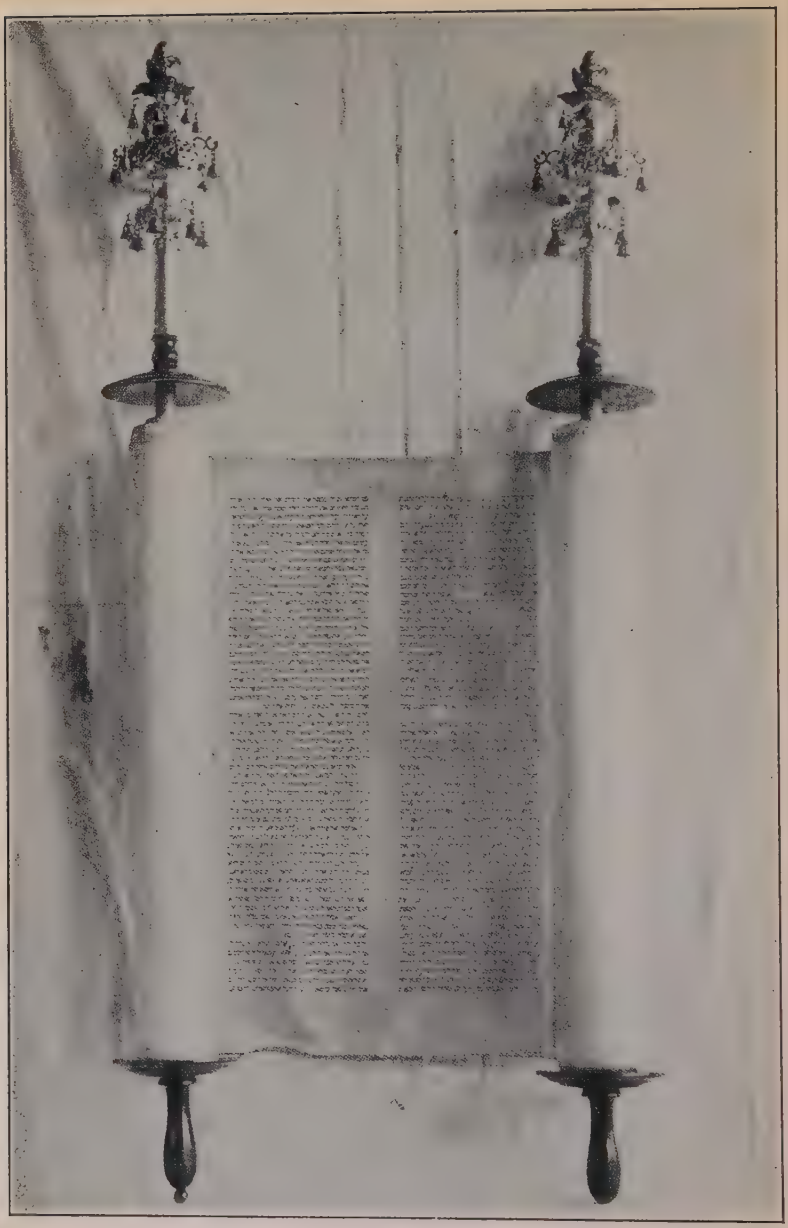
done with a sharp-pointed stylus. Thus, it will be remembered, at the birth of John the Baptist, his father, Zacharias, being unable to speak when appealed to concerning the child's name, asked for a writing tablet and wrote that it was John. This was a wooden tablet, coated with wax, or it may have been with sand.

Modern paper has been in use as a writing material for at least a thousand years. The origin of the art of making



PORTION OF A HEBREW MANUSCRIPT

(Exodus 26:7) from the earliest dated Hebrew manuscript, now in the British Museum; of the tenth century



A MODERN PENTATEUCH ROLL

paper is obscure. It was originally made from the fibers of such plants as cotton and flax, and rags were used later; more recently numerous varieties of grass, straw, and wood fiber have been used. The material is first made into a pulp, and ingredients are added for giving the desired texture and color; and, after all have been well beaten together, the pulp is spread in thin layers or sheets on screens of wire and dried. Very little paper is now made by hand—only the best quality from the best materials. The process has been greatly cheapened and expedited by machinery for the production of the large sheets and long rolls that are fed to the mammoth presses in the making of modern newspapers, magazines and books.

As papyrus began to get scarce recourse was had to a material which had been used to some extent from very early times, namely, the skins of animals. Such material was called "parchment," a name said to be derived from Pergamum, where its manufacture was stimulated by Eumenes, as Pliny states, on account of the refusal of Ptolemy to allow the papyrus to be exported. Skins dressed on one side only could be used for rolls; those for books in leaf form must be dressed on both sides. The *Encyclopaedia Britannica* says of the modern process of preparing skins, that it "is by washing, liming, unhairing, scraping, washing a second time, stretching evenly on a frame, scraping a second time and paring down inequalities, dusting with sifted chalk, and rubbing with pumice." Parchment is the name given to the prepared skins of sheep and goats; but those of calves, kids, and lambs are called vellum. Sometimes the vellum was dyed purple, and a number of manuscripts on such purple vellum are extant; the writing was then done in silver or gold.

The earliest Hebrew writing known is on the Moabite Stone. This stone was found at Dibon in 1868. After impressions of it had been taken and several attempts to purchase it had failed, the Arabs destroyed it by fire. The fragments, however, were recovered and pieced together, and it is now in the Louvre at Paris. It contains records of Mesha, king of Moab, in which are detailed the oppression of Moab by Omri, king of Israel, and the subsequent revolt and conquest of Israel by Mesha, the date being about 850 B. C.

The Manuscripts

The originals of the Old Testament were written in Hebrew, with the exception of a few small portions in Chaldean or Aramaic. They were written in rolls, and later some were written in book form. The oldest extant Hebrew manuscript is about a thousand years old, dating from the early part of the tenth century, or perhaps the end of the ninth. Either the manuscript of the Prophets at Leningrad (Petrograd or St. Petersburg) or one of the Pentateuch in the British Museum is the oldest known. The original Hebrew manuscripts were written with consonants only, the vowel points having been added at a much later date by the Massoretes. Somewhere about the seventh or eighth century these points were added in the form of dots and dashes, much like the diacritical marks placed in pronouncing Bibles today by some publishers to indicate the pronunciation of proper names. The Massoretes were students who had studied the text to make it as accurate as possible. Without the vowel points the consonants might be taken for any one of several words, with different meanings in many cases, and this accounts for a number of errors in some editions of the Bible.

By courtesy of Mr. Charles J. Cohen an excellent illustration of a modern synagogue roll is shown. The Sepher Torah, a scroll of the Law, is in use in Philadelphia, at the Mikve Israel Synagogue, and the ornaments at the top of the rods are silver bells. "In ancient Judean days the king was required to have a copy to be kept near his throne and carried into battle," but from the histories of the Chronicles it seems that at times things got so bad that the book of the law was lost, and special mention is made of its being found again. Heads of families had to possess copies also, and were only permitted to dispose of them in case of extreme distress, or to pay a teachers' fee or one's own marriage expenses. The scrolls used in the synagogues do not contain vowels or accents, and are not divided into verses or chapters. Each book of the Law is divided into fifty-four sections, called parashyot, so that a section may be read each week, and the whole in a year—the fifty-four being accounted for by the extra month occurring in some Jewish years (the Ve-Adar),

and, when there are only twelve months, two portions are read some weeks to get the fifty-four in the year.

Extreme care was taken by the Hebrew scribes who copied the rolls for the synagogues, and precise rules are given in the Talmud for their guidance in the work. Manuscripts must be transcribed from ancient and approved copies only, and the skins of clean animals, prepared specially by a Jew, must be used. The fastenings of the sheets must be made from the sinews of a clean animal. Each skin must have an exact number of columns, of equal length and width, with an even number of lines and words. Black ink must be used, prepared from soot, charcoal, and honey, mixed into a paste, allowed to harden, and then dissolved in water and an infusion of galls. The scribe must look at the copy for each word, consider it carefully, and pronounce it orally before writing. Three lines must be left between books. The fifth book of Moses must end exactly with a line. The scribe must be attired in full Jewish costume when at work. When any of the divine names had to be written the pen must be washed, and before writing the name JHVH (Jehovah or Yahweh) the scribe must wash his whole body; and he must be so attentive to his work that even if a king should speak to him he could not answer till he had finished the name. The copy had to be examined as soon as finished and if there were additions or omissions, or if poetry was written as prose or prose as poetry, or if two letters touched, the sheet was spoiled.

The monks who toiled in copying the Greek manuscripts did not observe such detailed rules as did the Hebrew scribes, but they spent their lives in carefully transcribing and decorating the Scriptures. Those who did such work were excused from manual labor in the garden and the house. Longfellow has put into the mouth of Friar Pacificus the following lines, which describe the reverence and care that were exercised in the scriptorium by the old illuminator:

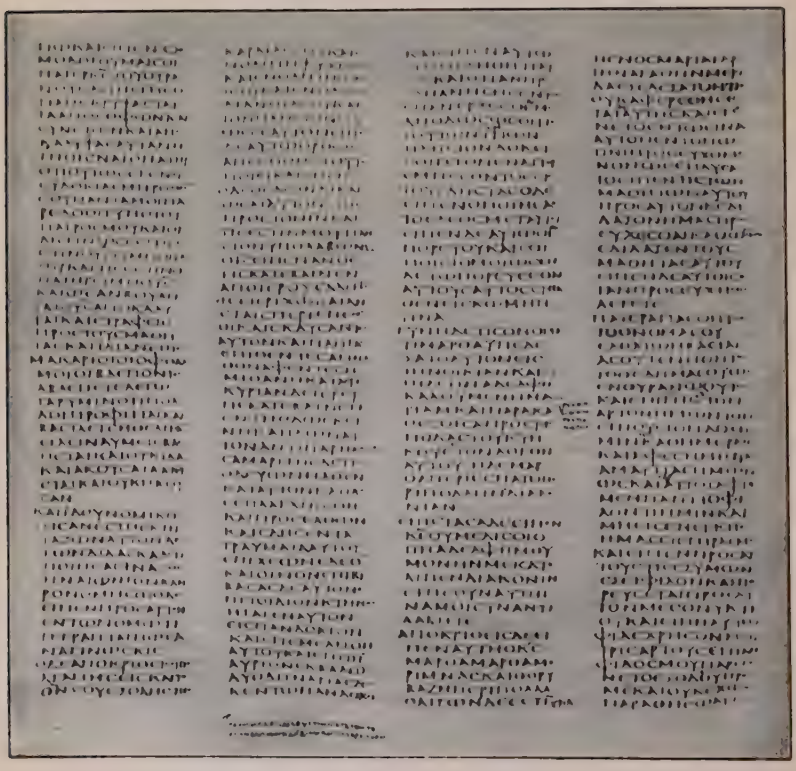
> 'Tis growing dark! Yet one line more,
> And then my work for today is o'er.
> I come again to the name of the Lord!
> Ere I that awful Name record
> That is spoken so lightly among men,
> Let me pause awhile and wash my pen;

Library
1100
Los Angeles, Calif. 90026

Pure from blemish and blot must it be
When it writes that word of mystery!
Thus have I labored on and on,
Nearly through the Gospel of John.
Can it be that from the lips
Of this same gentle Evangelist,
That Christ Himself perhaps has kissed,
Came the dread Apocalypse?
It has a very awful look
As it stands there at the end of the Book
Like the sun in an eclipse. Ah me!
When I think of that vision divine,
Think of writing it line by line,
I stand in awe of the terrible curse,
Like the trump of doom, in the closing verse.
God forgive me, if ever I
Take aught from the Book of that prophecy,
Lest my part too should be taken away
From the Book of Life on the Judgment Day.
This is well written, though I say it;
I should not be afraid to display it
In open day, on the self-same shelf
With the writings of St. Thecla herself,
Or of Theodosius, who of old
Wrote the Gospels in letters of gold.
That goodly folio standing yonder,
Without a single blot or blunder,
Would not bear away the palm from mine
If we should compare them line for line.
There, now, is an initial letter!
St. Ulric himself never made a better,
Finished down to the leaf and the snail,
Down to the eyes on the peacock's tail.
And now, as I turn the volume over,
And see what lies between cover and cover,
What treasures of art these pages hold,
All ablaze with crimson and gold;
God forgive me! I seem to feel
A certain satisfaction steal
Into my heart and into my brain,
As if my talent had not lain
Wrapped in a napkin, and all in vain.
Yes, I might almost say to the Lord,
Here is a copy of Thy Word,
Written out with much toil and pain;
Take it, O Lord, and let it be
As something I have done for Thee.

THE OLD ILLUMINATOR

CONVENT OF ST. CATHERINE, ON MOUNT SINAI



A PAGE OF THE SINAITIC MANUSCRIPT

Greek manuscripts are of two kinds, uncials and cursives. The oldest are the uncials, so called because they are written entirely in capital letters. They were written without spaces between the words, and without punctuation. Gradually, means were adopted for dividing the matter up into sections for convenience of reference. Letters, or letters and numbers, were placed in the margins. Some manuscripts were written stichometrically, that is, with just sufficient on one line to be read without stopping.

There are not many more than a hundred Greek uncial manuscripts of the New Testament known, and of these only two contain the whole. Manuscripts are known to scholars by English, Greek, and Hebrew letters preceded by the word "Codex" which means "book"—Codex A, Codex B, etc.

The known cursives, which are so called from being written in a running hand, or with capital and small letters, number between two and three thousand. They date from the tenth to the sixteenth centuries and are not nearly so valuable from a critical point of view as the uncials. There are also more than a thousand Lectionaries, or reading lists, that is, lessons from the New Testament to be read during the year. The cursive manuscripts are listed by numbers.

The work of scholars is to determine as nearly as possible the original text. The older the manuscript, the more valuable from a textual point of view, ordinarily; though a more recent copy from an older original would be likely to be more correct than an older copy from a later original. There are other considerations which weigh in considering the textual value of a manuscript, and in a later chapter will be found a summary of the rules which guide the textual critics, as given by Dr. Philip Schaff in his *Companion to the Greek Testament and English Version.*

The three most ancient and valuable uncial manuscripts are the Vatican (Codex Vaticanus, or Codex B) in the Vatican, at Rome; the Alexandrian (Codex Alexandrinus, or Codex A), in the British Museum, London; and the Sinaitic (Codex Sinaiticus, or Codex ℵ), in the Imperial Library at Leningrad (Petrograd or St. Petersburg). Another valuable manuscript is the Codex Ephraem, Codex Ephraemi Syri, or

Codex C. This is known as a palimpsest, that is, a manuscript in which the original writing has been erased to make room for something else. Another valuable manuscript, with Greek and Latin on opposite pages, is the Codex Bezæ, or Codex D. The remaining uncials are in most cases very fragmentary, but on account of their age are more valuable than most of the cursives.

The Sinaitic Manuscript (Codex ℵ) is probably the oldest Greek manuscript extant, being supposed to date from the fourth century. It is in the Imperial Library at Leningrad (Petrograd or St. Petersburg), Russia. It was found by Tischendorf in the Convent of St. Catherine, on Mount Sinai, and, though the story of the finding has often been told, it will be interesting to read the full account as given by Tischendorf himself in a little book entitled, *When Were Our Gospels Written?*

The literary treasures which I have sought to explore have been drawn in most cases from the convents of the East, where, for ages, the pens of industrious monks have copied the sacred writings, and collected manuscripts of all kinds. It therefore occurred to me whether it was not probable that in some recess of Greek or Coptic, Syrian or Armenian monasteries, there might be some precious manuscripts slumbering for ages in dust and darkness? And would not every sheet of parchment so found, covered with writings of the fifth, sixth, and seventh centuries, be a kind of literary treasure, and a valuable addition to our Christian literature? . . .

I here pass over in silence the interesting details of my travels—my audience with the Pope, Gregory XVI, in May, 1843—my intercourse with Cardinal Mezzofanti, that surprising and celebrated linguist—and I come to the result of my journey to the East. It was in April, 1844, that I embarked at Leghorn for Egypt. The desire which I felt to discover some precious remains of any manuscripts, more especially Biblical, of a date which would carry us back to the early times of Christianity, was realized beyond my expectations. It was at the foot of Mount Sinai, in the Convent of St. Catherine, that I discovered the pearl of all my researches. In visiting the library of the monastery, in the month of May, 1844, I perceived in the middle of the great hall a large and wide basket full of old parchments; and the librarian, who was a man of information, told me that two heaps of papers like these, mouldered by time, had been already committed to the flames. What was my surprise to find amid this heap of papers a considerable number of sheets of a copy of the

Old Testament in Greek, which seemed to me to be one of the most ancient that I had ever seen. The authorities of the convent allowed me to possess myself of a third of these parchments, or about forty-three sheets, all the more readily as they were destined for the fire. But I could not get them to yield up possession of the remainder. The too lively satisfaction which I had displayed had aroused their suspicions as to the value of this manuscript. I transcribed a page of the text of Isaiah and Jeremiah, and enjoined on the monks to take religious care of all such remains which might fall in their way.

On my return to Saxony there were men of learning who at once appreciated the value of the treasure which I brought back with me. I did not divulge the name of the place where I had found it, in the hopes of returning and recovering the rest of the manuscript. I handed over to the Saxon Government my rich collection of Oriental manuscripts in return for the payment of all my traveling expenses. I deposited in the library of the University of Leipzig, in shape of a collection, which bears my name, fifty manuscripts, some of which are very rare and interesting. I did the same with the Sinaitic fragments, to which I gave the name of Codex Frederick Augustus, in acknowledgment of the patronage given to me by the King of Saxony; and I published them in Saxony in a sumptuous edition, in which each letter and stroke was exactly reproduced by the aid of lithography.

But these home labors upon the manuscripts which I had already safely garnered did not allow me to forget the distant treasure which I had discovered. I made use of an influential friend, who then resided at the Court of the Viceroy of Egypt, to carry on negotiations for procuring the rest of the manuscripts; but his attempts were, unfortunately, not successful. "The monks of the convent," he wrote to me to say, "have, since your departure, learned the value of these sheets of parchment, and will not part with them at any price."

I resolved, therefore, to return to the East to copy this priceless manuscript. Having set out from Leipzig in January, 1853, I embarked at Trieste for Egypt, and in the month of February I stood for the second time in the Convent of Sinai. This second journey was more successful even than the first, from the discoveries that I made of rare Biblical manuscripts; but I was not able to discover any further traces of the treasure of 1844. I forget: I found in a roll of papers a little fragment, which, written over on both sides, contained eleven short lines of Genesis, which convince me that the manuscripts originally contained the entire Old Testament, but that the greater part had been long since destroyed.

On my return, I reproduced in the first volume of a collection of ancient Christian documents the page of the Sinaitic

manuscript which I had transcribed in 1844, without divulging the secret of where I had found it. I confined myself to the statement that I claimed the distinction of having discovered other documents—no matter whether published in Berlin or Oxford—as I assumed that some learned travelers, who had visited the convent after me, had managed to carry them off.

The question now arose how to turn to use these discoveries. Not to mention a second journey which I had made to Paris in 1849, I went through Germany, Switzerland, and England, devoting several years of unceasing labor to a seventh edition of my New Testament. But I felt myself more and more urged to recommence my researches in the East. Several motives, and more especially the deep reverence of all Eastern monasteries for the Emperor of Russia, led me, in the autumn of 1856, to submit to the Russian Government a plan of a journey for making systematic researches in the East. This proposal only aroused a jealous and fanatical opposition in St. Petersburg. People were astonished that a foreigner and a Protestant should presume to ask the support of the Emperor of the Greek and Orthodox Church for a mission to the East. But the good cause triumphed. The interest which my proposal excited, even within the imperial circle, inclined the Emperor in my favor. It obtained his approval in the month of September, 1858, and the funds which I asked for were placed at my disposal. Three months subsequently my seventh edition of the New Testament, which had cost me three years of incessant labor, appeared; and in the commencement of January, 1859, I again set sail for the East. . . .

By the end of the month of January I had reached the Convent of Mount Sinai. The mission with which I was entrusted entitled me to expect every consideration and attention. The prior, on saluting me, expressed a wish that I might succeed in discovering fresh supports for the truth. His kind expression of goodwill was verified even beyond his expectations.

After having devoted a few days in turning over the manuscripts of the convent, not without alighting here and there on some precious parchment or other, I told my Bedouins, on the 4th February, to hold themselves in readiness to set out with their dromedaries for Cairo on the 7th, when an entirely fortuitous circumstance carried me to the goal of all my desires. On the afternoon of this day I was taking a walk with the steward of the convent in the neighborhood, and as we returned toward sunset, he begged me to take some refreshment with him in his cell. Scarcely had he entered the room, when, resuming our former subject of conversation, he said: "And I, too, have read a Septuagint"—*i. e.*, copy of the Greek translation made by the Seventy. And so saying, he took down from the corner of the room a bulky kind of volume, wrapped up in a red cloth, and laid

it before me. I unrolled the cover, and discovered, to my great surprise, not only those very fragments which, fifteen years before, I had taken out of the basket, but also other parts of the Old Testament, the New Testament complete, and, in addition, the Epistle of Barnabas and a part of the Pastor of Hermas. Full of joy, which this time I had the self-command to conceal from the steward and the rest of the community, I asked, as if in a careless way, for permission to take the manuscript into my sleeping chamber to look over it more at leisure. There by myself I could give way to the transport of joy which I felt. I knew that I held in my hand the most precious Biblical treasure in existence—a document whose age and importance exceeded that of all the manuscripts which I had ever examined during twenty years' study of the subject. I cannot now, I confess, recall all the emotions which I felt in that exciting moment with such a diamond in my possession. Though my lamp was dim, and the night cold, I sat down at once to transcribe the Epistle of Barnabas. For two centuries search has been made in vain for the original Greek of the first part of this Epistle, which has only been known through a very faulty Latin translation. And yet this letter, from the end of the second down to the beginning of the fourth century, had an extensive authority, since many Christians assigned to it and to the Pastor of Hermas a place side by side with the inspired writings of the New Testament. This was the very reason why these two writings were both thus bound up with the Sinaitic Bible, the transcription of which is to be referred to the first half of the fourth century, and about the time of the first Christian emperor.

Early on the 5th of February I called upon the steward. I asked permission to take the manuscript with me to Cairo, to have it there transcribed completely from beginning to end; but the prior had set out only two days before also for Cairo, on his way for Constantinople, to attend at the election of a new archbishop, and one of the monks would not give his consent to my request. What was then to be done? My plans were quickly decided. On the 7th, at sunrise, I took a hasty farewell of the monks, in hopes of reaching Cairo in time to get the prior's consent. Every mark of attention was shown me on setting out. The Russian flag was hoisted from the convent walls, while the hillsides rang with the echoes of a parting salute, and the most distinguished members of the order escorted me on my way as far as the plain.

The following Sunday I reached Cairo, where I was received with the same marks of goodwill. The prior, who had not yet set out, at once gave his consent to my request, and also gave instructions to a Bedouin to go and fetch the manuscript with all speed. Mounted on his camel, in nine days he went from Cairo

to Sinai and back, and on the 24th February the priceless treasure was again in my hands. The time was now come at once boldly and without delay to set to work to a task of transcribing no less than a hundred and ten thousand lines—of which a great number were difficult to read, either on account of later corrections, or through the ink having faded—and that in a climate where the thermometer during March, April, and May is never below 77° of Fahrenheit in the shade. No one can say what this cost me in fatigue and exhaustion.

The relation in which I stood to the monastery gave me the opportunity of suggesting to the monks the thought of presenting the original to the Emperor of Russia as the natural protector of the Greek Orthodox faith. The proposal was favorably entertained, but an unexpected obstacle arose to prevent its being acted upon. The new archbishop, unanimously elected during Easter week, and whose right it was to give a final decision in such matters, was not yet consecrated, or his nomination even accepted by the Sublime Porte. And while they were waiting for this double solemnity, the Patriarch of Jerusalem protested so vigorously against the election, that a three months' delay must intervene before the election could be ratified and the new archbishop installed. Seeing this, I resolved to set out for Jaffa and Jerusalem.

Just at this time the Grand Duke Constantine of Russia, who had taken the deepest interest in my labors, arrived at Jaffa. I accompanied him to Jerusalem. I visited the ancient libraries of the holy city, that of the monastery of Saint Saba on the shores of the Dead Sea, and then those of Beyrout, Ladikia, Smyrna, and Patmos. These fresh researches were attended with the most happy results. At the time desired I returned to Cairo; but here, instead of success, only met with a fresh disappointment. The Patriarch of Jerusalem still kept up his opposition, and as he carried it to the most extreme lengths, the five representatives of the convent had to remain at Constantinople, where they sought in vain for an interview with the Sultan to press their rights. Under these circumstances the monks of Mount Sinai, although willing to do so, were unable to carry out my suggestion.

In this embarrassing state of affairs the archbishop and his friends entreated me to use my influence on behalf of the convent. I therefore set out at once for Constantinople, with a view of there supporting the case of the five representatives. The Prince Lobanow, Russian ambassador to Turkey, received me with the greatest goodwill, and as he offered me hospitality in his country house on the shores of the Bosphorus, I was able the better to attend to the negotiations which had brought me there. But our irreconcilable enemy, the influential and obstinate Patri-

arch of Jerusalem, still had the upper hand. The archbishop was then advised to appeal himself in person to the patriarchs, archbishops, and bishops; and this plan succeeded—for before the end of the year the right of the convent was recognized, and we gained our cause. I myself brought back the news of our success to Cairo, and with it I also brought my own special request, backed with the support of Prince Lobanow.

On the 24th of September I returned to Cairo. The monks and archbishop then warmly expressed their thanks for my zealous efforts in their cause, and the following day I received from them under the form of a loan the Sinaitic Bible, to carry it to St. Petersburg, and there to have it copied as accurately as possible.

I set out for Russia early in October, and on the 19th of November, I presented to their Imperial Majesties, in the Winter Palace at Tsarkoe-Selo, my rich collection of old Greek, Syriac, Coptic, Arabic, and other manuscripts, in the middle of which the Sinaitic Bible shone like a crown. I then took the opportunity of submitting to the Emperor, Alexander II, a proposal of making an edition of this Bible worthy of the work and of the Emperor himself, and which should be regarded as one of the greatest undertakings in critical and biblical study.

I did not feel free to accept the brilliant offers that were made to me to settle finally, or even for a few years, in the Russian capital. It was at Leipzig, therefore, at the end of three years, and after three journeys to St. Petersburg, that I was able to carry to completion the laborious task of producing a *facsimile* copy of this codex in four folio volumes.

In the month of October, 1862, I repaired to St. Petersburg to present this edition to their majesties. The Emperor, who had liberally provided for the cost, and who approved the proposal of this superb manuscript appearing on the celebration of the Millenary Jubilee of the Russian empire, has distributed impressions of it throughout the Christian world, which, without distinction of creed have expressed their recognition of its value. Even the Pope, in an autograph letter, has sent to the editor his congratulations and admiration. The two most celebrated universities of England, Cambridge and Oxford, desired to show me honor by conferring on me their highest academic degree. "I would rather," said an old man—himself of the highest distinction for learning—"I would rather have discovered this Sinaitic manuscript than the Koh-i-noor of the Queen of England."

But that which I think more highly of than all these flattering distinctions is the fact that Providence has given to our age, in which attacks on Christianity are so common, the Sinaitic Bible, to be to us a full and clear light as to what is the real text of God's Word written, and to assist us in defending the truth by establishing its authentic form.

The manuscript consists of 346½ leaves, and is of fine vellum, made from antelope skins; the writing is in four columns to each page (except some of the poetical portions, which are two columns to the page), and the page is 13½ inches wide and 14⅞ inches high. Originally it contained the Old Testament complete, the New Testament complete, together with the Epistles of Barnabas and the "Shepherd" (or Pastor) of Hermas, these last being two apocryphal books which were highly regarded in the early Christian centuries. Part of the Old Testament is now missing, and part of the Shepherd of Hermas.

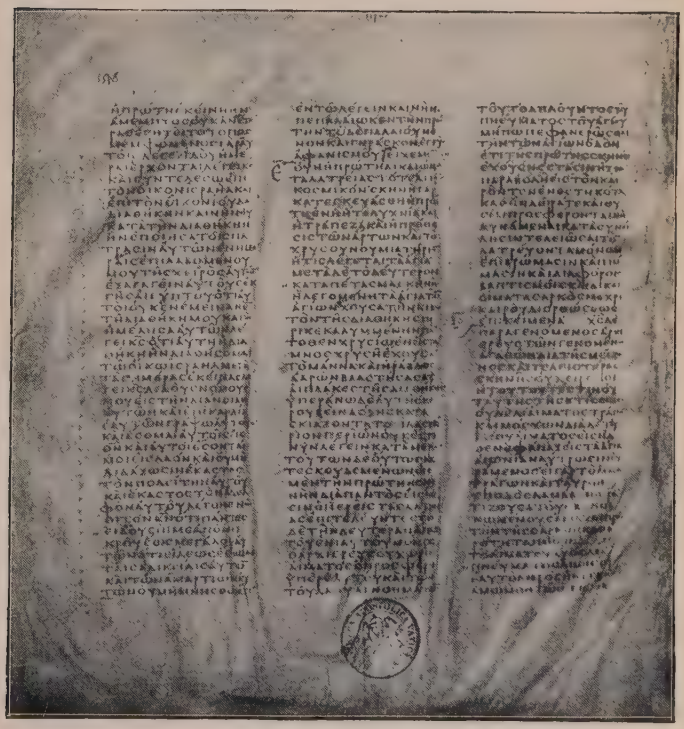
The Convent of St. Catherine is at the foot of Mount Sinai, and was built by the Emperor Justinian in 527 A. D. There is in the convent a chapel called the "Chapel of the Burning Bush," and one of its wells is supposed to be the one where Moses met Reuel's daughters and helped them water their flocks. Other valuable manuscripts have been found there besides the Sinaitic.

Copies of the beautiful four-volume facsimile edition of the Sinaitic Manuscript published by Tischendorf may be seen in some public and theological libraries.

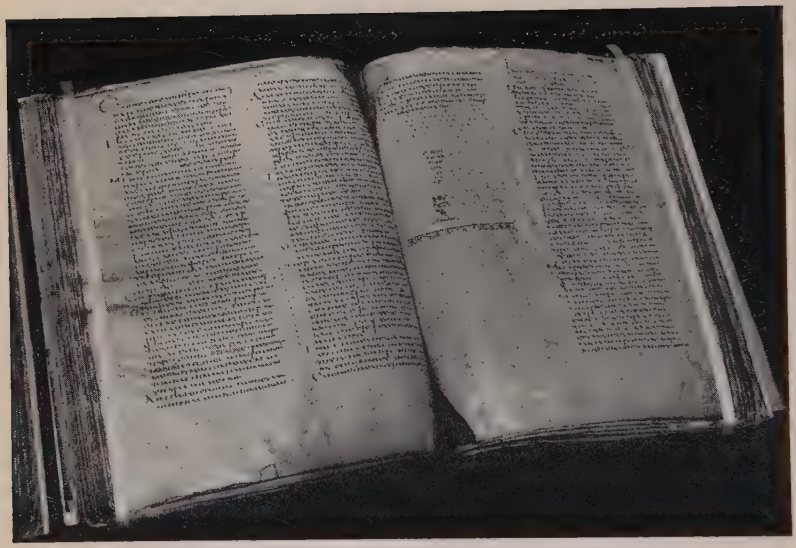
The Vatican Manuscript (Codex B) is considered to be of about the same age as the Sinaitic, dating from the fourth century. It is in the Vatican Library at Rome, where it has been, with a brief exception, since the end of the fifteenth century at least. It originally contained the whole of the Bible, but now the following parts are missing: Genesis to the 28th verse of chapter 46; Psalms 105 to 137; Hebrews, from verse 14 of the 9th chapter to the end of the book; 1 and 2 Timothy, Titus, Philemon, and Revelation. It consists of 759 leaves of vellum, measuring 10½x10 inches. The writing is in three columns. It is bound in one volume in red morocco. Facsimile copies may be seen in some of our libraries. Napoleon carried the manuscript to Paris among his spoils of victory, but it was returned to Rome in 1815. It was while it was in Paris that its great value became known to scholars.

The Alexandrian Manuscript (Codex A) is in the British Museum, London. It is so named because originally it was

MAIN HALL OF THE VATICAN LIBRARY



A PAGE OF THE VATICAN MANUSCRIPT



A VOLUME OF THE ALEXANDRIAN MANUSCRIPT

The New Testament, as it lies in its case in the British Museum

in Alexandria; but it was taken to Constantinople by Cyril Lucar when he became Patriarch there, and in 1627 was presented by him to Charles I. It remained the possession of the English sovereigns till it was presented to the nation by George II.

It consists of four volumes, one of which is represented in the illustration. This is the New Testament as it lies in its case in the Museum. The writing is in two columns, on thin vellum, the size of page being 13 x 10 inches. It originally contained the complete Bible, but now about ten leaves are missing from the Old Testament, and the New Testament lacks the Gospel of Matthew to chapter 24, verse 6; John 6 : 50 to 8 : 52; and 2 Corinthians 4 : 13 to 12 : 6. The manuscript includes parts of two Epistles of Clement, which were highly regarded in the early Christian centuries, a letter of Athanasius, and a treatise by Eusebius on the Psalms.

There is a tradition that the manuscript was written by Thecla the martyr, and an Arabic inscription on the first sheet so states, but this origin is considered to be very doubtful. It is believed to date from the fifth century.

Codex Ephraem (Codex C) is the most valuable palimpsest, or rewritten manuscript, known. It is in the Bibliothèque Nationale, at Paris. Palimpsests are manuscripts in which the original writing has been erased and something else written over. In this instance a Greek manuscript dating from the fifth century was used, about the twelfth century, for writing thereon some of the works of Ephraem the Syrian, a preacher of the fourth century. At the end of the seventeenth century it was noticed that there were traces of an earlier writing beneath that of Ephraem. The manuscript doubtless contained the complete Old and New Testaments, but there are only 64 leaves of the Old and 145 of the New now remaining. Numerous attempts were made to decipher the earlier text, but without much result. Later a chemical was found capable of strengthening the older writing, but still there was great difficulty in deciphering it. However, in 1840 Tischendorf began to labor diligently at the task, and in 1843 and 1845 published an almost complete reading, which has been of very great value to students of the Greek text. Some

idea of the difficulties involved in the work may be gathered from the illustration for which a special photograph was taken.

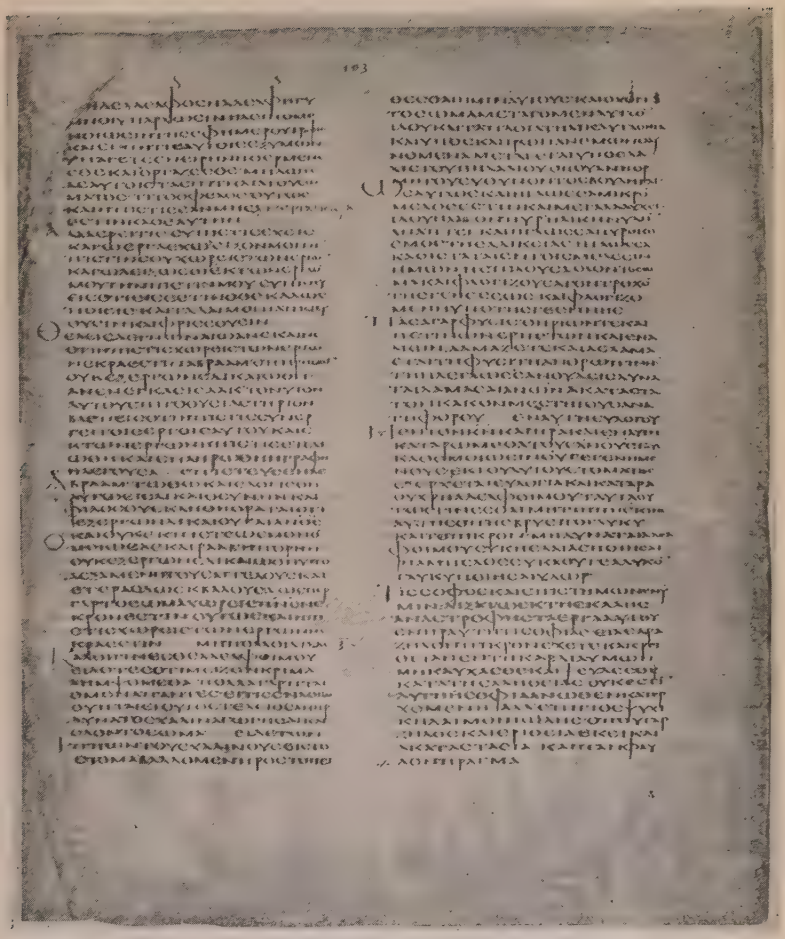
Codex Bezæ (Codex D) is a bilingual manuscript, having Greek on one page and Latin on the other. It is probably of the sixth century, and may be earlier. It was presented to the University of Cambridge in 1581 by Theodore Beza, a reformer and a friend of Calvin. He found it in the Monastery of St. Irenaeus at Lyons in 1562. It contains the Gospels and Acts, and part of the 3d Epistle of John. This manuscript is a good example of stichometry.

Codex Claromontanus was discovered by Beza at Clermont in 1852 and is now in the Bibliothèque Nationale at Paris. It is of very thin vellum, with Greek and Latin in parallel columns. It is of the sixth century, and contains the Epistles of Paul and the Epistle to the Hebrews.

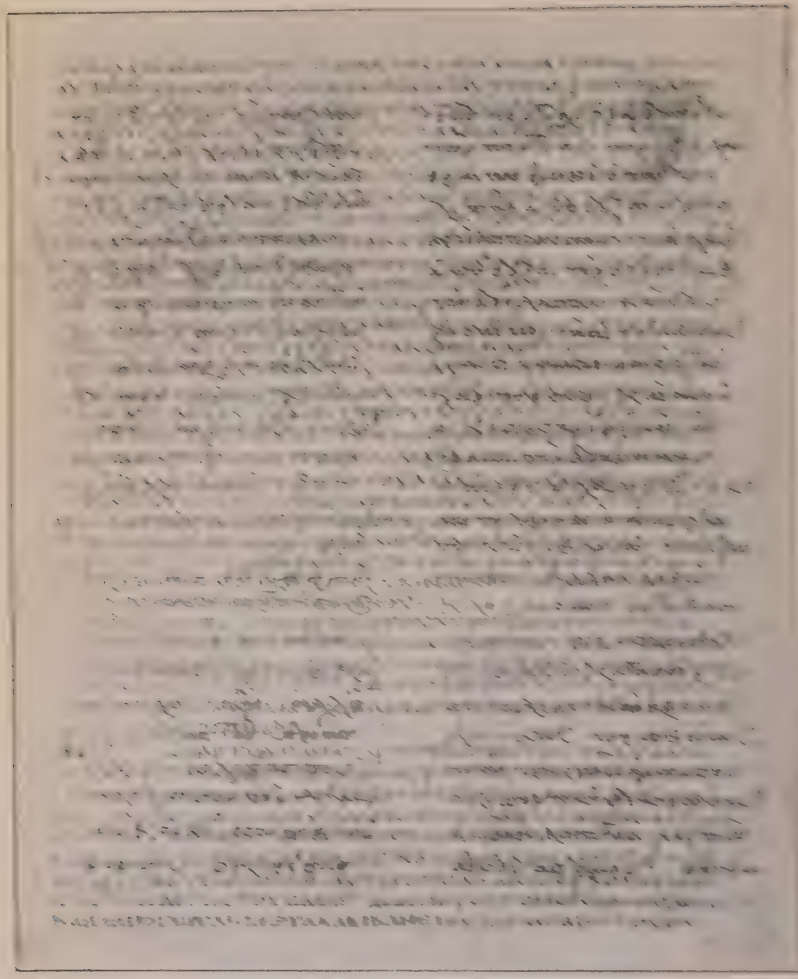
Codex Purpureus is a beautiful example of a vellum manuscript stained purple, with the writing in silver and divine names in gold. There are only 45 leaves, of which 4 are in the British Museum, London; 6 in the Vatican Library, in Rome; 2 in the Imperial Library, in Vienna; and 33 in the Monastery of St. John, in Patmos.

Codex Laudianus, of the Acts, is in the Bodleian Library, Oxford. It is so called because presented to the Library by Archbishop Laud, in 1636. It is of the sixth century and was probably taken from Tarsus to England in the end of the seventh century and used by the Venerable Bede early in the eighth century.

Codex Rossanensis is another manuscript of purple vellum with silver letters, and the three first lines of each gospel, in each of its two columns, in gold. It was found by Drs. Gebhardt and Harnack in 1879, at Rossano in Italy. It is remarkable for a number of pictorial illustrations of gospel history in water-colors. It contains only the Gospels of Matthew and Mark, and is of the sixth century.



A PAGE OF THE ALEXANDRIAN MANUSCRIPT



A PAGE OF THE EPHRAEM PALIMPSEST

V. ANCIENT VERSIONS AND QUOTATIONS

NEXT in importance to the manuscripts in the same languages as those in which the originals were written are the versions, or translations into languages other than those in which the Scriptures were originally written.

The Samaritan Pentateuch is one of the most famous manuscripts extant. It belongs to the small Samaritan colony at Shechem, which is descended from the mixed people who were sent to Samaria in the seventh century B. C. by the king of Assyria, as recorded in 2 Kings 17 : 24. These Samaritans are referred to in Ezra 4 : 9, 10, as "the nations whom the great and noble Asnapper brought over and set in the cities of Samaria." There was always ill feeling between the Samaritans and the Jews, and this was increased when a grandson of Eliashib, the high-priest, was found to be among those who had married heathen wives, and Nehemiah says "Therefore I chased him from me." Josephus says this was Manasseh, and that he went to Samaria with his wife and his father-in-law Sanballat, and a rival temple was set up on Mount Gerizim.

The Samaritans did not recognize any part of the Scriptures but the Pentateuch, and an inscription on the chief Samaritan copy of it says it was written by "Abishua the son of Phinehas, the son of Eleazar, the son of Aaron the priest in the thirteenth year of the settlement of Israel in the land of Canaan," but this is not supposed by scholars to be accurate, and the manuscript is considered to be about a thousand years old.

After the return of the Jews from the Babylonian captivity, Hebrew gradually ceased to be the common language of the people, and another Semitic language, Aramaic, took its place, and Hebrew became the sacred language. It therefore became necessary for an interpreter to stand beside the preacher and translate the Hebrew that the people might understand it; and later on the interpreter took to explaining as well, and there arose the Targums, or Aramaic paraphrases of the Old Testament, when the interpretations were com-

mitted to writing. They are known by the names of the authors or the places where they were written and used. There are three Targums on the Pentateuch: the Targum of Onkelos or the Babylonian Targum; the Jerusalem Targum of Jonathan; and a second Jerusalem Targum of part of the Pentateuch; one on the Prophets, the Targum of Jonathan Ben Uzziel; and several less valuable Targums on the Hagiographa (that is, the writings other than the Law and the Prophets). These Targums took definite form in the early Christian centuries.

The most famous of the Old Testament versions is the Septuagint (LXX), or the version of the Seventy. This was made at Alexandria for the benefit of the Jewish colony there, but there is much uncertainty as to the date and method of the translation. There is a tradition that the work was done by seventy-two Jews, specially brought from Palestine, in seventy-two days. Another tradition says that the translators worked independently, and, when they had finished, their translations were absolutely identical. These are traditions only; scholars now are agreed that the work was begun about 280 B. C. Greek had by then become the common language of the countries around the eastern end of the Mediterranean, and the Septuagint became very popular among the Jewish residents there. It was the version in use in the days of Jesus and the apostles, and their quotations are made from it. The Septuagint is valuable as being made from Hebrew manuscripts much older than any Hebrew manuscripts now extant. The Old Testament portions of the Sinaitic, Vatican, Alexandrian, and Ephraem manuscripts are the Septuagint version.

A Greek version was made by Aquila, who was a Jewish proselyte of Pontus, in the early part of the second century. It was a strictly literal translation for the Jews to use in contending with the Christians, but it was used by Christians as well as Jews.

Theodotion, supposed to be a Jewish proselyte, also from Pontus, made a Greek translation in the latter half of the second century, which is mainly a revised version of the Septuagint.

Symmachus, an Ebionite of the latter half of the second century, made a very faithful translation of the Hebrew, and his style was superior to that of the two just mentioned. His version was made use of by Jerome when he made his Latin version, the Vulgate.

These three Greek versions are referred to by the revisers who prepared the Authorized Version, in the remarkable preface which is reproduced in a later chapter, and by the Jewish revisers in their preface to the new translation of 1917.

In the early part of the third century a great scholar flourished at Alexandria, named Origen. He was dissatisfied with the Greek version then existing and himself revised the Septuagint. He published his "Hexaplar," or six-version edition, with the following columns side by side: (1) The Hebrew text; (2) the Hebrew text transliterated into Greek; (3) Aquila's translation; (4) the translation of Symmachus; (5) his own revision of the Septuagint; (6) Theodotion's translation.

Several minor revisions of the Septuagint were made in the fourth century; one by Eusebius, of Caesarea, for use in Palestine; one by Hesychius, of Alexandria, for use in Egypt; and one by Lucian, of Antioch, for use in Asia Minor.

The most important translation of the Old Testament into Syriac is known as the "Peshito" or "simple." It was probably made in the second century, and was referred to by Ephraem the Syrian in the fourth century. It was most likely made by Jews who had become Christians.

Another Syriac version was made early in the seventh century by Bishop Paul, of Tella, and it is a translation from the Greek of Origen's Hexaplar.

The Latin version known as the Vulgate, because translated into the common or vulgar tongue, is the chief Latin translation. There had been others before it, which are known as the Old Latin, but there were great variations between those in use in different parts. An African Latin version and an Italian Latin version were the principal; some of the early English paraphrases and translations were made from the Old Latin, not from the Vulgate.

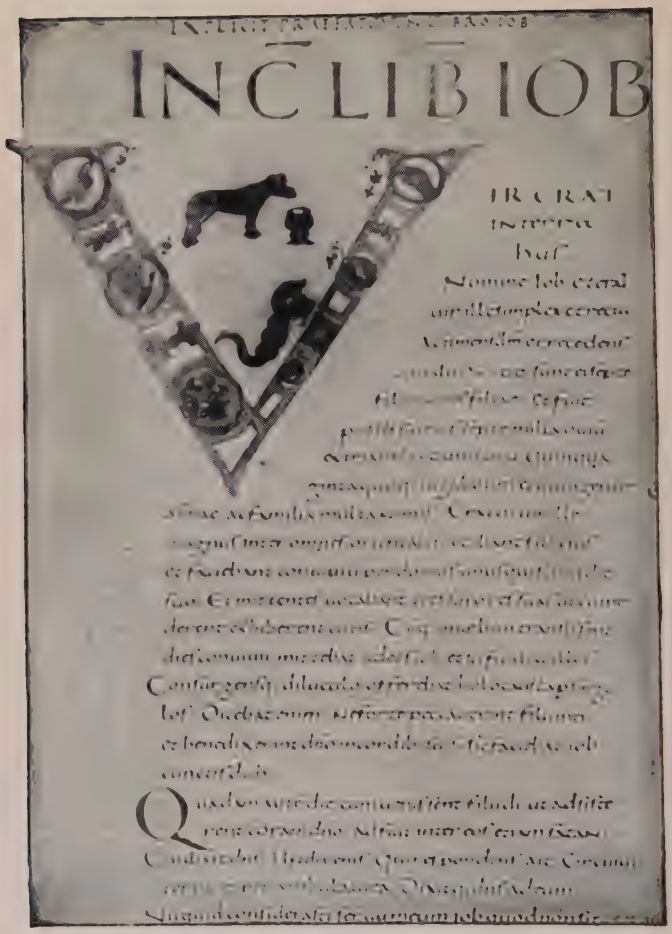
The Vulgate was translated by Jerome at the request of Pope Damasus. Jerome was born about 340 A. D. at Stridon on the border of Dalmatia, and was undoubtedly the greatest scholar of his day. He traveled considerably in Italy and the east and studied at Constantinople under Gregory Nazianzen. He went to Rome again in 382, where he became closely associated with the pope and undertook, at his request, a revision of the Old Latin, and later the translation of the Scriptures from the originals. He commenced this work at Rome, and issued first the Gospels, then the Acts and the rest of the New Testament, and then the Psalter from the Old Testament. After the pope's death in 384, Jerome went to Palestine and settled at Bethlehem where he lived until 420, and continued his work of translation. His complete Old Testament appeared about 404 and was met with considerable criticism, especially from those who objected that the language of his translation departed greatly from that of the older versions which they regarded with a feeling akin to reverence. After his death, however, the Vulgate gradually superseded the other Latin versions, and became the standard of the church. It was the source of Wiclif's version, greatly influenced the English translations of Tindale and his successors, and was the sole basis of the Roman Catholic translation of 1582 and 1609. The text has been revised on several occasions: for the Complutensian Polyglot by Cardinal Ximenes in 1517, the revised version issued in 1590 by Pope Sixtus V, and the version issued by order of Pope Clement VIII in 1592. This last is still the standard version of the Vulgate.

Egyptian, or Coptic, versions were made in the third or fourth century, from the Septuagint. They included the Memphitic, or Bohairic, for Lower Egypt; the Thebaic, or Sahidic, for Upper Egypt.

A Gothic version was published in the end of the fourth century by Ulphilas, bishop of the Western Goths.

Besides, there have been Ethiopic (for Abyssinia), Arabic, Armenian, Persian, and others, but they were issued later, and beyond their value for those who spoke the particular languages, they are of little importance from the view-

THE SAMARITAN PENTATEUCH



PORTION OF JEROME'S VULGATE

(Job 1.) Written A. D. 840, with gold and silver initials. Now in the British Museum

point of the history of the text, most of them being translations of the Septuagint or the Vulgate.

The great value of the Septuagint and the Vulgate lies in the fact that they are translated, especially in the case of the Hebrew, from manuscripts much older than any now existing.

Of the Syriac New Testament there are several versions. The Peshito, or "simple," omits 2 Peter and 3 John, Jude, and Revelation. It is the version that has been used by the Syrian church from at least the fifth century. The Philoxenian was a revision of the Peshito made about 508, and this was revised again in 616 by Thomas of Heraklea in Mesopotamia, his version being known as the Harkleian. The Curetonian Syriac is a version in a manuscript found in the Nitrian Desert in Egypt, in 1847, and published in 1858 by Canon William Cureton. The manuscript is now in the British Museum. It is of the fifth century, but the version may be older than the Peshito. The same version is represented in a palimpsest manuscript discovered at Mount Sinai in 1892 by Mrs. Lewis.

The Church Fathers quoted directly and indirectly from manuscripts which were older than any extant today, and therefore such direct quotations are likely to be nearer the original than the existing manuscripts—and where they coincide with the existing readings they are valuable corroborative evidence. Frequently the substance only is given, and from a textual point of view such quotations are not of much value. The absence in the early writings of any reference to the much discussed verse, 1 John 5 : 7, of which we shall have occasion to take notice again in a later chapter, is presumptive evidence that it did not exist in the original or any early copies, because the question of the Trinity was discussed at an early date, and such a text would undoubtedly have been brought into the controversy, if it existed then.

VI. EARLY ENGLISH PARAPHRASES AND VERSIONS

FROM the seventh to the fourteenth centuries, that is, for a period of nearly seven hundred years, there were numerous attempts at translating into early English or paraphrasing portions of the Scriptures, the manuscripts of some of which are extant today. There were no known attempts at translating the whole Bible into the languages and dialects spoken in Britain. Outside the few existing manuscripts, very little is known of either the translators or their work. It does not appear that the translations or paraphrases were for the benefit of the common people, but for the help of the clergy and monks, who in many instances were not well educated. Very few of the people could read or write, and if translations into the vernacular were to be had easily, which was not the case, even then they would be unintelligible to all except a few. Again, it was no more the desire of the clergy and monks in those early centuries to give the Word of God to the people in their own tongue than it was in the fourteenth and sixteenth centuries, when the opposition to Wiclif, Tindale and others was so fierce.

The earliest known attempt to render any portion of the Scriptures into Anglo-Saxon was made by Caedmon, and the following story is told by Bede in his *Ecclesiastical History*. The custom was for persons to play with the harp and extemporize some lines to sing to it, in the same way that the Welsh bards used to do—and the custom has not even yet died out in Wales; the author has been present at such events. Caedmon, a servant at Whitby Abbey, was unable to take his part with his companions, so absented himself. One night he had a vision, and a voice told him to awake and sing. He said he could not; but the voice assured him that he should sing of the beginning of things and of the love of God. He felt an inspiration, and, on relating the story, was taken under the protection of the abbess, Hilda, and the monks, and given an opportunity to develop his gift of song. Bede says that he made poetical paraphrases of the

creation of the world, and the origin of the human race, of the exodus of Israel from Egypt and their entry into the promised land, and many other Scripture stories, of the incarnation, passion, resurrection, and ascension of the Lord, of the coming of the Holy Spirit, and the doctrine of the apostles. Caedmon died about 680 A. D.

Of Aldhelm, abbot of Malmesbury and bishop of Sherborne, it is said that he sang his songs on a bridge that passers-by might learn something of religion. Some of his songs are said to have lived till King Alfred's day. He is also said to have paraphrased the Psalms, but there is no indisputable evidence extant. Aldhelm lived a little later than Caedmon, and died about 706.

Guthlac, a hermit of Croyland, near Peterborough, is supposed to have made a version of the Psalms about the same time as Aldhelm.

Bede, a monk of Jarrow-on-Tyne, generally called the Venerable Bede, undoubtedly the greatest scholar of his day, wrote commentaries and an ecclesiastical history and translated the Gospel of John. It is thought by some that he only translated part of the Gospel, from the beginning to the 9th verse of the 6th chapter. Cuthbert, a pupil of Bede, wrote in a letter to a fellow-pupil named Cuthwin, that on the day before Bede died (he died on Ascension Day, May 27, 735), he was dictating his translation and said, "Go on quickly, I know not how long I shall hold out, and whether my Maker may not soon take me away." On the morrow he resumed his task. At length Cuthbert said, "Dear master, there is but one sentence still left undone." Said Bede, "Write quickly." And when Cuthbert said, "Master, it is finished," Bede said, "Thou hast said well; it is finished," and having said the doxology he fell asleep.

King Alfred the Great translated the Ten Commandments and part of the Psalms. He is sometimes supposed to have translated also the New Testament and part of the Old, but there is no evidence for it other than the Ten Commandments. It may be that he even intended to give the whole Bible to his people in English, but it is not known that he accomplished much toward it. He died in 901.

Besides these Anglo-Saxon versions, or paraphrases of portions of the Scriptures, there were some interlinear translations, or glosses. In these the Latin version was written on one line and the Anglo-Saxon translation on another.

One such gloss is known as the Durham Book. It is in the British Museum (Nero, D IV). It is also known as the Cuthbert Gospels, as it is supposed to have been used by Cuthbert, the pupil of Bede. Another name for it is the Lindisfarne Gospels. The Latin was written by Eadfrith, bishop of Lindisfarne, at the end of the seventh century, and the Anglo-Saxon gloss was added by Aldred, a priest of Holy Isle, two centuries later.

The West Saxon Gospels are another example of the interlinear translation, but the author is unknown.

The Rushworth Gloss is of the end of the tenth or beginning of the eleventh century, and the manuscript is in the Bodleian Library, Oxford. It is Jerome's Vulgate Latin, with an Anglo-Saxon gloss, and an inscription states that it was written by an Irishman named MacRegol.

About the beginning of the eleventh century Aelfric (called Grammaticus, "The Grammarian") translated the Heptateuch and some other portions of the Old Testament into Anglo-Saxon, of the Western dialect.

The above-mentioned paraphrases and translations were made before the Norman Conquest, and the Anglo-Saxon is almost, if not quite, unintelligible to ordinary modern readers, as the following version of the Lord's Prayer will show:

Fæder ure thu the eart on heofenum, si thin nama gehalgod: to becume thin rice. Gewurthe thin willa on eorthan swa swa on heofenum. Urne dæghwamlicam hlaf syle us to dæg; and forgyf us ure gyltas, swa swa we forgifadh urum gyltendum; and ne galæd thu us on costnunge. Ac alys us of yfele. Sothlice.

After the Norman Conquest, there does not appear to have been any further attempt to translate the Scriptures for a hundred years or more. Then there began to appear metrical paraphrases and homilies. About the year 1200 Orm, or Ormin, an Augustinian monk, wrote a long poem on the Gospels and the Acts, known as the "Ormulum." Manuscript copies are in the Bodleian Library, Oxford. The book is

dedicated by Orm to his brother. Eadie gives a sample couplet with translation as follows:

Icc hafe wennd inntill Ennglisshe
Goddspelless hallghe lore
I have turned into English
Gospel's holy lore.

Another long poem was called the Sowlehele, or Salus Animi, containing many Scripture narratives. This also is in the Bodleian Library.

Of numerous versions of the Psalms, two literal translations are best known, one of which is attributed, though with some doubt, to William of Shoreham, vicar of Chart-Sutton, in Kent, about 1327; the other to Richard Rolle, a priest of Hampole, in Yorkshire, about 1349.

It was stated by Sir Thomas More that there were English translations of the whole Bible earlier than Wiclif's. Caxton stated that John of Trevisa had translated the Bible, among other things; but while the others have survived, that of the Bible, if it ever existed, has not survived. It is also referred to in the Preface to the King James Version, "In our King Richard the seconds dayes, Iohn Treuisa translated them into English, and many English Bibles in written hand are yet to be seene with divers, translated, as it is very probable, in that age." It is not to be supposed that the King James revisers had seen one of Trevisa's, though they may have seen many of Wiclif's.

Concerning John de Trevisa, Baber says in his *Wycliffe's New Testament* (1810), "John de Trevisa, who flourished towards the end of the fourteenth century, enjoys the reputation in the estimation of some men of letters of having produced an English translation of the Bible; but his title to this same has hitherto eluded all attempts I have made to trace it."

No traces have been found of any translation by Trevisa—only a few texts on the walls of Berkeley Church and the chapel at Berkeley Castle, where he was chaplain. In fact, no earlier translation of the whole Bible or of the complete New Testament is known than Wiclif's.

VII. JOHN WICLIF AND THE FIRST ENGLISH BIBLE

But to outweigh all harm, the sacred book
In dusty sequestration wrapt too long
Assumes the accent of our native tongue;
And he who guides the plow or wields the crook
With understanding spirit now may look
Upon her records, listen to her song
And sift her laws.

—*Wordsworth.*

JOHN WICLIF was born about 1320 or 1324 near Richmond, Yorkshire, and was educated at Oxford. He was one of the "Schoolmen" who made Oxford famous as a great center of learning, and was called the "Evangelical Doctor." He came into public prominence about 1366 and remained one of the foremost figures, if not the foremost, in his age until his death in 1384. Just what college he first studied at is not known, but he became Master of Balliol in 1361. He is considered by some to be the same John Wiclif who was at one time Fellow of Merton College and later Warden of Canterbury Hall, and to have been connected with Queen's College; but concerning these associations there is some doubt. An excellent little volume is that of Prof. Montagu Burrows, entitled *Wiclif's Place in History*, containing three lectures delivered at Oxford in 1881, just prior to the quincentenary celebration. Professor Burrows quotes the words of one of Wiclif's contemporaries, a bitter opponent, who had, however, to confess that he "came to be reckoned inferior to none of his time in philosophy, and incomparable in the performance of school exercises, a man of profound wit, and very strong and powerful in disputations." He was, indeed, "the foremost man of his University at one of its loftiest periods."

Wiclif lived at a very important period in the political and religious history of England, and his training and character fitted him for the great work he did. He recognized the low estate to which the church had fallen, and did his best

to expose the wickedness of the clergy; and, having come to see that a great factor in liberating the people from the iniquity, tyranny, and exactions of the existing church system would be the possession of the Bible in the English tongue, he set about the task of supplying it—not alone, but with the assistance of faithful followers who obtained their inspiration from him. Professor Burrows says:

To Wiclif we owe, more than to any one person who can be mentioned, our English language, our English Bible, and our reformed religion. . . . In Wiclif we have the acknowledged father of English prose, the first translator of the whole Bible into the language of the English people, the first disseminator of that Bible amongst all classes, the foremost intellect of his times brought to bear upon the religious questions of the day, the patient and courageous writer of innumerable tracts and books, not for one, but for all the different classes of society, the sagacious originator of the whole system of ecclesiastical reformation, which in its separate parts had been faintly shadowed forth by a genius here and there, but which acquired consistency in the hands of the master. By him and by those he had trained that Reformation was so firmly planted that it took deep root in the land, and after giving the impulse to similar and later movements on the continent, issued at last in the great system under which we live, one almost identical with that of the Rector of Lutterworth, who died a century and a half before his work had fulfilled its appointed results.

Wiclif founded no colleges, for he had no means; no human fabric enshrines his ideas; no great institution bears his name. The country for which he lived and died is only beginning to wake up to a sense of the debt it owes his memory. And yet so vast is that debt, so overpowering the claim, even when thus briefly summarized, that it might be thought no very extravagant recognition if every town in England had a monument to his memory, and every university a college named in his honor. . . .

Consider what a portent this Oxford Doctor (or Professor, as he virtually was) must have appeared in the fourteenth century, attacking from his chair, close to this very spot, every portion of the existing Church system, from the pope at the head to the friar at the foot, not with the vulgar weapons of reckless fanaticism sharpened upon popular prejudice, still less with the weapons of professed unorthodox sentiment, but with the well-tempered steel of philosophical reasoning, based on an appeal to the Scriptures and the Primitive Church, and invested with the defensive panoply of a strictly moral, industrious, self-sacrificing, courageous life.

The church livings were held by foreign incumbents who received large incomes therefrom, but did no service; the vacancies were filled by the pope, contrary to the English law; the Mendicant Orders (Dominicans, or Black Friars; Franciscans, or Grey Friars; Carmelites, or White Friars; and Augustinians) originally introduced into England with a view to suppressing evils, had become degenerate, and instead of ministering to were fleecing the people. In the words of an old English song,

> No baron or squire or knight of the shire
> Lives half so well as an holy friar.

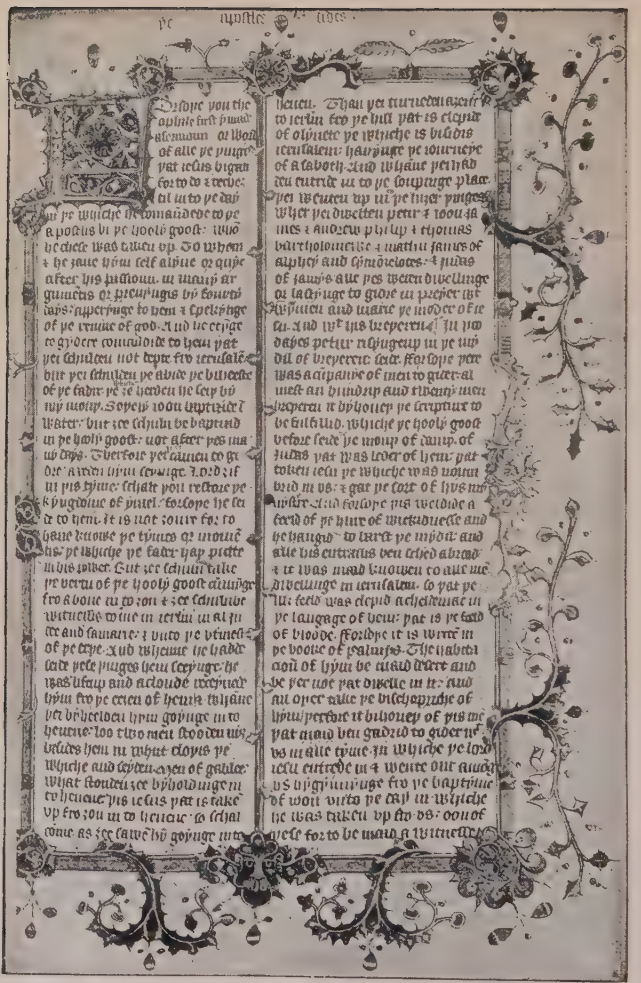
Wiclif preached and wrote pamphlets against these evils, and his "Poor Priests," called Lollards, circulated his literature among the people. He quoted freely from Scripture, and came to see that the greatest help in freeing the people from priestly tryanny and imposition would be the possession of the Bible.

In 1374 Wiclif was one of the members of a commission sent to Bruges to discuss with commissioners from the pope some of the things which not he alone, but the king and parliament also, had taken objection to, among them being the practice of the pope to fill the English benefices and appoint foreign absentees who drew the income but did no work. Here he undoubtedly got a deeper insight into the abuses that needed remedying, and returned more determined than ever to do his best to reform them. Soon after this, in 1378, the great papal schism occurred, with rival popes at Rome and Avignon, each cursing the other and giving the lie to any claim to real church headship.

In 1374, on his return from Bruges, Wiclif was made Rector of Lutterworth, a position which he held until his death.

Wiclif was twice tried for heresy; first at Blackfriars, London, in May, 1378, and second, by the convocation at Oxford in 1382, but though condemned and excommunicated, he was permitted to return to Lutterworth, where he continued his work of attacking the church system and translating the Bible.

JOHN WICLIF



A PAGE OF WICLIF'S BIBLE

This is from a copy in the British Museum

One of the canons passed at the Council of Toulouse, in 1229, prohibited the possession of the Bible, in the following words:

> We also forbid the laity to possess any of the books of the Old or New Testament, except, perhaps, the Psalter or Breviary for the Divine offices, or the Hours of the Blessed Virgin, which some, out of devotion, wish to have; but having any of these books translated into the vulgar tongue, we strictly forbid.

Therefore any attempt to translate the Bible for the use of the common people was contrary to the canons of the church. But Wiclif proceeded with the work in spite of the ecclesiastical prohibition, and, having first published an English translation of the Revelation (Apocalypse) of John, he followed it with the Gospels and, about 1380, the complete New Testament. An edition with the Old Testament added, making the complete Bible, was finished about 1382, although this is partly the work of Nicholas of Hereford. The Apocrypha was included, and at Baruch 3 : 20, in the manuscript which is preserved in the Bodleian Library, there is an abrupt termination. This is taken to indicate that Nicholas of Hereford was arrested after he had got that far, and the remainder was done by Wiclif or some of his followers. There is at present considerable doubt expressed by scholars as to the part Wiclif himself took in the work of translation, some even asserting that he did very little, if any, and that the work was done by others at his instigation and under his supervision. However this may be, the work must be credited to Wiclif in some form or another, and to him must be given the credit for furnishing the English people with a complete Bible in their own tongue.

Concerning Wiclif being the translator, Baber says in his *Historical Account*:

> Some authors have doubted whether Wiclif ever translated the Scriptures. When Huss, a martyr to Wiclif's principles, and one nearly his contemporary, speaks of such a production; when amongst the accusations brought against the reformer by Knyghton, this pious labor seems in the opinion of this author to be his highest offence; when Wiclif in one of his homilies mentions the severe usage he met with because he dared to enable the people at large to read in their own tongue the revealed word of God;

and when, in every list given of his works by his numerous biographers, mention is always made of his having translated the Scripture into English, every doubt upon this point must, one would think, for the future vanish.

Wiclif's version is a translation from the Vulgate, not from the original Greek and Hebrew. It therefore shares any defects which the Vulgate possesses. Wiclif was seized with a paralytic stroke on December 29, 1384, while officiating at Mass, and died on the 31st, being buried in the chancel of his church.

Walsingham is quoted by Eadie as thus expressing himself in relation to Wiclif's sudden death:

> In the ninth year of this king, John Wiclif, the organ of the devil, the enemy of the Church, the confusion of men, the idol of heresy, the mirror of hypocrisy, the nourisher of schism, by the rightful doom of God, was smitten with a horrible paralysis throughout his body.

Another enemy of Wiclif thus expressed himself concerning him and his work:

> This Master John Wicliffe hath translated the Gospel out of Latin into English, which Christ had intrusted with the clergy and doctors of the Church, that they might minister it to the laity and weaker sort, according to the state of the times and the wants of men. So that by this means the Gospel is made vulgar, and laid more open to the laity, and even to women who can read, than it used to be to the most learned of the clergy and those of the best understanding! And in this way the gospel pearl is cast abroad and trodden under foot of swine, and that which used to be precious to both clergy and laity is rendered as it were the common jest of both. The jewel of the clergy is turned into the sport of the laity, and what was before the chief gift of the clergy and doctors of the Church, is made forever common to the laity.

It is not to be wondered at that the priests were incensed at Wiclif and did their best to suppress the Bible. A bill was brought into Parliament in 1390 for that express purpose, but thanks to John of Gaunt, Duke of Lancaster, it was not passed. The Duke said:

> We will not be the dregs of all. Seeing other nations have the Law of God, which is the law of our faith, written in their own language, I will maintain our having this law in our own

tongue, against those, whoever they be, who first brought in this bill.

In 1408, at the Convocation of Canterbury, when Archbishop Arundel presided, one of the constitutions contained a clause of which the following translation is given by A. W. Pollard in his *Records of the English Bible*:

> We therefore enact and ordain that no one henceforth on his own authority translate any text of Holy Scripture into the English or other language, by way of a book, pamphlet, or tract, and that no book, pamphlet, or tract of this kind be read, either already recently composed in the time of the said John Wiclif, or since then, or that may in future be composed, in part or in whole, publicly or privily, under pain of the greater excommunication, until the translation itself shall have been approved by the diocesan of the place or if need be by a provincial council. Whoever shall do the contrary to be punished in like manner as a supporter of heresy and error.

Arundel referred to Wiclif as "that pestilent wretch, the son of the old serpent, the forerunner of Antichrist," who had "completed his iniquity by inventing a new translation of the Scriptures."

But the constitutions of the Canterbury Convocation were powerless to prevent the spread of the Bible when once it had been put into such form that the people could read it. The version of 1382 was revised by some one or more of Wiclif's followers, the work usually being attributed to John Purvey, and a new edition was published in 1388, the original copy of which is in the library of Dublin University. So numerous were the copies of the two versions, that after all the efforts to suppress it, and after all the destruction of time and circumstance, there are still extant, according to Westcott, about a hundred and fifty copies, thirty being of the earlier version and the others of the later.

The people were glad to get such a Bible. They met in secret to read it or hear it read. Few could own copies on account both of the slowness of multiplying them by hand and of the expense of such multiplication. But Martineau has said:

> Those who could not give money would give a load of hay for a few favorite chapters, and this in times when the posses-

sion of such a manuscript might very probably be the means of bringing the owner to the dungeon or the stake. They were forced to hide their treasure under the floors of their houses, and sit up all night, or retire to the lonely fields or woods, to hear and read without interruption the words of the Book of Life.

Many suffered for reading the Bible. Some were burned with copies around their necks; others were executed for teaching their children; they were hunted by the clergy like wild beasts.

Though Wiclif did not die a violent death at the hands of his enemies, as it might have been expected he would, and though the pope had refused to order Wiclif's body to be exhumed and dishonored, the Council of Constance in 1415 ordered his bones to be disinterred and burned, a decree which was not carried into effect till 1428, and of which the following quaint account is given by Thomas Fuller in his *Church History*:

Hitherto the Corpse of John Wicliffe had quietly slept in his grave, about one and forty years after his death, till his body was reduced to bones, and his bones almost to dust. For though the Earth in the Chancel of Lutterworth in Leicestershire, where he was interred, hath not so quick a digestion with the Earth of Acheldama, to consume Flesh in twenty foure houres, yet such the appetite thereof, and all other English graves, to leave small reversions of a body after so many years.

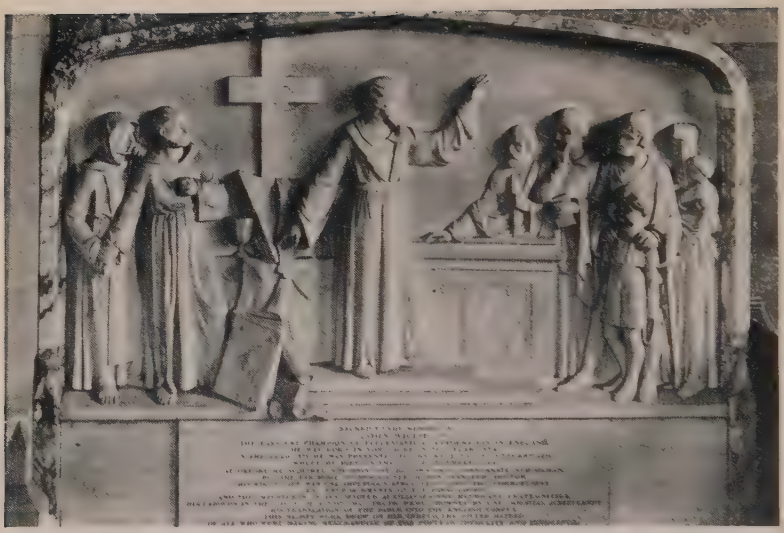
But now such the spleen of the Council of Constance, as they not only cursed his Memorie, as dying an obstinate Heretick, but ordered that his bones (with this charitable caution, if it may be discerned from the bodies of other faithful people) to be taken out of the ground and thrown farre off, from any Christian buriall.

In obedience hereunto Richard Fleming Bishop of Lincoln, Diocesan of Lutterworth, sent his Officers (Vultures with a quick sight scent at a dead Carcase) to ungrave him accordingly. To Lutterworth they come, Sumner, Commissarie, Official, Chancellour, Proctors, Doctors, and the Servants (so that the Remnant of the body would not hold out a bone, amongst so many hands) take, what was left, out of the grave, and burnt them to ashes, and cast them into Swift, a Neighbouring Brook running hard by. Thus this Brook hath conveyed his ashes into Avon; Avon into Severn; Severn into the narrow Seas; they, into the main Ocean. And thus the Ashes of Wicliff are the Emblem of his Doctrine, which now, is dispersed all the World over.

LUTTERWORTH CHURCH

THE RIVER SWIFT

Into this river Wiclif's bones were cast forty years after his death. The church tower is visible in the background



WICLIF TABLET IN LUTTERWORTH CHURCH

The inscription is as follows: "Sacred to the memory of JOHN WICLIF the earliest champion of ecclesiastical reformation in England. He was born in Yorkshire in the year 1324. In the year 1375 he was presented to the rectory of Lutterworth, where he died on the 31st of December, 1384. At Oxford he acquired not only the renown of a consummate schoolman, but the far more glorious title of the Evangelic Doctor. His whole life was one impetuous struggle against the corruptions and encroachments of the papal court and the impostures of its devoted auxiliaries, the mendicant fraternities. His labours in the cause of scriptural truth were crowned by one immortal achievement, his translation of the Bible into the English tongue. This mighty work drew on him, indeed, the bitter hatred of all who were making merchandize of the popular credulity and ignorance."

Fuller, after quoting from a popish manuscript that Wiclif had recanted and died a good Catholic, and having asked if he had why was not the Catholic Church sufficiently reconciled without burning his body after so many years, goes on to say:

But though Wicliff had no Tombe, he had an Epitaph, such as it was, which a Monk afforded him, and that it was no worse, thank his want, not of malice, but invention, not finding out worse expressions,

The Divels Instrument, Churches Enemie, Peoples confusion, Hereticks Idol, Hypocrites Mirror, Schisms Broacher, hatreds sower, lyes forger, flatteries sinke, who at his death despaired like Cain, and stricken by the horrible Judgements of God, breathed forth his wicked Soul to the dark mansion of the Black Divell.

In Lutterworth Church a tablet has been placed to Wiclif's memory, of which an excellent illustration is here given.

The following example of Wiclif's style will show the great advance that English had made, by his time, over the Anglo-Saxon specimen of the Lord's Prayer given in an earlier chapter.

Oure fadir that art in heuenes, halwid be thi name; thi kyngdom cumme to; be thi wille done: as in heuen and in erthe; gif to vs this day oure breed ouer other substaunce; and forgiue to vs oure dettis, as we forgeue to oure dettours; and leede vs nat in to temptacioun, but delyuere vs fro yuel. Amen/

The Lord's Prayer as above given is from a reprint of Wiclif's 1380 New Testament made by Forshall and Madden. The New Testament had been printed on several previous occasions (by Lewis in 1731; Baber in 1810; in Bagster's *Hexapla,* 1841; and from a manuscript in the Lea Wilson collection in 1848). In 1850 Rev. Josiah Forshall and Sir Frederic Madden published the whole Bible, with the earlier and the later versions in parallel columns, in four large volumes, through the University Press at Oxford.

VIII. THE INVENTION OF PRINTING, THE RENAISSANCE, THE REFORMATION

BETWEEN the publication of Wiclif's manuscript Bible in 1382 and the first printed English New Testament by Tindale in 1525 an important period of nearly a hundred and fifty years intervened. During that time there had been great developments, the three most important of which were the Renaissance, the Reformation, and the invention of the art of printing from movable type.

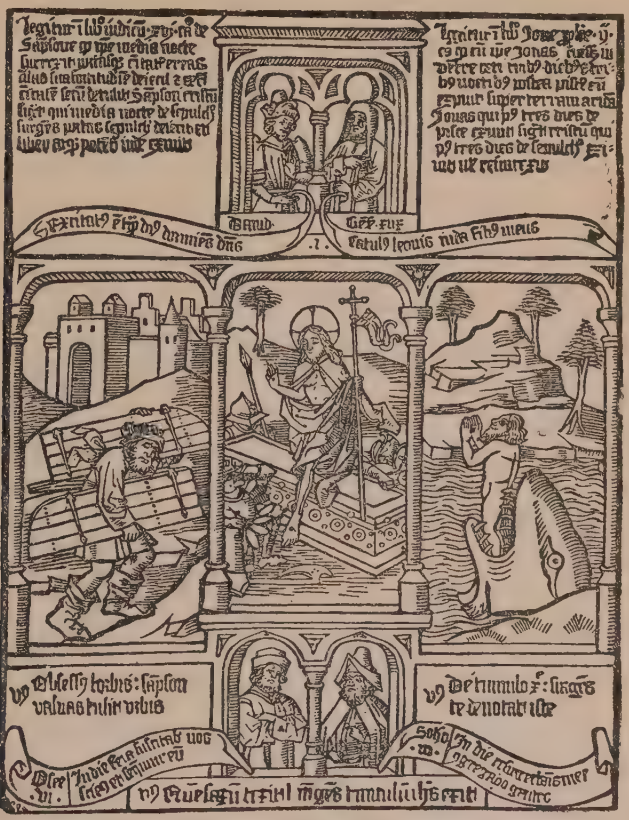
Before the invention of printing from movable type, a process of printing from wooden blocks had been in operation, but for how long is not known. In the early fifteenth century there were wood-engravers and block-printers, and the art is said to have been practiced for a long time before in oriental countries.

The most notable example of this kind of printing is the *Biblia Pauperum* which consisted of leaves on which were printed illustrations and some Latin descriptive texts. One of them is reproduced here. The *Biblia Pauperum* was not a Bible, strictly speaking, as only a few incidents and scenes were used. In 1884 the *Smaller Biblia Pauperum* was published in facsimile, with an introduction by Dean Stanley.

There is considerable uncertainty as to just how, when, and where the incident occurred which is supposed to have given the original idea from which modern printing has developed, and as to who is entitled to the credit for the invention. It is generally supposed that Johan Gansfleisch, better known by his maternal name of Gutenberg which he adopted in later life, was cutting letters from the bark of a tree, and either that he wrapped them up and noticed afterward the stain that was left on the wrapping by the moist letters, or that he accidentally dropped one in some purple dye that was standing near, and, after lifting it out, again accidentally dropped it upon a dressed skin, whereon it left a bright purple mark. Whatever truth there may be in the story about Gutenberg, it is tolerably certain that some such apparently trivial circumstance originated the idea of

putting the principle to practical use. It is also true that about the middle of the fifteenth century movable type was being used for printing books.

The invention is by some attributed to Laurens Janszoon Coster, of Haarlem, in Holland, and the improvement



A PAGE OF THE BIBLIA PAUPERUM
Original in the British Museum

of it to Gutenberg. The *Encylopaedia Britannica* devotes many pages to the pros and cons of the question and declares for Coster; but the more general opinion is in favor of Gutenberg. One of the earliest references to the subject is a statement by John Schoeffer, son of Peter Schoeffer, in the German translation of Lioz published at Mainz in 1505:

"The admirable art of printing was invented in Mentz by the ingenious Johan Gutenberg and was subsequently improved and handed down to posterity by the capital and labor of Johan Fust and Peter Schoeffer."

In 1456 a Latin Bible was printed at Mainz by Gutenberg. This is variously known as the Mazarin Bible, the 42-line Bible, and the Gutenberg Bible. Other works were issued from the same press by Gutenberg and his partner, Fust, and later by Fust and Schoeffer.

About 1470 the first English printing press was set up by William Caxton at the sign of the Red Pale, in the Almonry, London, under the shadow of Westminster Abbey. He had learned the art on the Continent. Of the works he printed some are still extant.

The first printing press in North America was established at Harvard College in 1639, but printing was done at an earlier date in South America.

Wooden presses were first used for applying the pressure necessary to make the imprint of the inked type upon the paper. At the beginning of the eighteenth century iron hand-presses were introduced. Later, as mechanical development advanced, presses were operated by power—first steam, then the gas-engine, and lastly electricity—ranging from presses to print small jobs in one color to the gigantic newspaper and multi-color presses of the present day.

Side by side with the development of the presses has been the improvement in regard to type. Typesetting by hand has been largely replaced by machine composition, and the art of illustration has so progressed that there is little use at the present day for the once valuable wood-engraver, and his art has given way to the various photo-chemical processes by which the modern single-color and multi-color work is produced.

There is a statue in honor of Gutenberg at Mainz, and another at Strasburg, and he is represented as having just pulled from the press a sheet of paper having the imprint *Fiat lux*. What a splendid motto that was! It was adopted by the first English printer, William Caxton, who set up his press at Westminister about 1470—*Fiat lux*, "Let there be

AN OLD WOODEN PRINTING PRESS

As used in Caxton's days

omne genus luctus fuimus dño cũ
omni humilitate & lacrimis & tẽptatiõ-
nibus q̃ accidũt ex insidijs
iudeoꝝ: quomodo nichil subtraxerim
vobis vtilẽ · quominus ãnũciarem
vobis & docerem vos publice & per do-
mos : testificãs iudeis atq; grecis
in dñm nr̃m
ihesum xp̃m. Et nũc ecce alligat⁹ ego
spiritu vado in ihlem q̃ in ea vẽtura
sint mihi ignorãs: nisi q̃ spir⁹ sanc-
tus p oẽs ciuitates mihi protestat
dicẽs: q̃ vincula & tribulatiões
ihrosolimis me manent. Sed nichil
horũ vereor: nec facio aiam meã pre-
tiosiorem q̃ me: dũmodo cõsummem cur-
sum meũ & ministeriũ verbi q̃ accepi
a dño ihesu testificari euãgelij gratie
dei. Et nũc ecce ego scio q̃ amplius
nõ videbitis faciẽ meã: vos oẽs per
quos trãsiui predicans regnũ dei. Qua
propter cõtestor vos hodierna die: q̃a
mundus sũ a sanguine omniũ. Non
enim subterfugi quominus ãnũciarem
oẽm consiliũ dei vobis. Attendite ve-
bis & vniuerso gregi: in quo vos spir⁹
sanctus posuit episcopos regere eccle-
siam dei: quã acquisiuit sãguine suo.
Ego scio q̃ intrabunt post discessio-
nem meã lupi rapaces i vos: nõ pẽ-
centes gregi. Et ex vobis ipis exurgẽ
viri loquẽtes peuersa: vt abducant di-
scipulos post se. Propter q̃ vigilate
memoria retinẽtes: q̃ p triennium no-
cte & die nõ cessaui cum lacrimis mo-
nere vnũquemq; vestrũ. Et nũc cõmẽ-
do vos deo & verbo gratie ipius: q̃ po-
tẽs ẽ edificare & dare hereditatẽ in san
ctificatis oẽibus. Argenti & auri
aut vestis nullius concupiui: sicut ipi scitis:
q̃ ad ea q̃ mihi opus erãt & his q̃
mecũ sunt ministrauerũt manus iste.

Omnia ostendi vobis: q̃ sic laboran-
tes oportet suscipere infirmos · ac re-
minisci verbi dñi ihesu: quoniã ipe di-
xit. Beatius ẽ magis dare q̃ accipere.
Et cũ hec dixisset: posuit genibus suis
oranit cũ oẽibus illis. Magn⁹ aũt
fletus factus ẽt oẽm: & procumbentes
sup collũ pauli osculabãtur eũ dolen-
tes maxime in verbo q̃ dixerat quo-
niã amplius faciem eius non essent visu-
ri. Et deducebãt eũ ad nauẽ.

CAP. XXI.

Cum aũt factũ esset ut navigare-
mus abstracti ab eis: recto cur-
su venim⁹ chum · & sequẽ die rodũ:
et inde patarã. Et cũ invenissem⁹ na
uem trãsfretanti i phenice: ascendentes
navigauim⁹. Cũ apparuissem⁹ aũt
cypro relinquẽtes eã ad sinistrã navi-
gauimus i syriã: et venim⁹ tyrum. Ibi
enim navis erat onus. Inventis
discipulis mansim⁹ ibi die-
bus septem. Qui paulo dicebãt p spiri-
tum: ne ascenderet ihrosolimã. Et ex-
pletis diebus profecti exiimus · deducen-
tibus nos omnibus cum uxoribus & filijs
usq; foras ciuitatem: & positis genibus
in littore orauim⁹. Et cũ valefecissem⁹
invicem ascendim⁹ nauẽ: illi aũt redi-
erunt i sua. Nos vero navigatione ex-
pleta a tyro deuenim⁹ ptolomaidẽ:
et salutantes fratres mansim⁹ die una
apud illos. Alia aũt die profecti venie-
mus cesaream. Et intrantes in domũ phi-
lippi euãgeliste q̃ erat vnus de septem:
mansim⁹ apud eũ. Hunc aũt erant qua-
tuor filie virgines prophetãtes. Et cũ mo-
rarentur p dies plures: descendit quidam
vir a iudea nomine agabus. Is
cũ venisset ad nos tulit zonã pauli: et
alligans sibi pedes & manus dixit.
Hec dicit spir⁹ sanctus. Virum cuius
hec zona est sic alligabũt i ihrosolimis iudei: et

A PAGE OF THE GUTENBERG BIBLE

This page is in the library of the University of Pennsylvania

light," the Latin form of the divine command which caused day to scatter the darkness of primeval night. The great printer is buried in Westminster Abbey, not far from where his press stood, and in the adjacent St. Margaret's Church is a Caxton window for which Dr. Farrar, then Archdeacon of Westminster, requested Lord Tennyson to write an inscription which reads as follows:

> His cry was, "Light, more light, while time shall last";
> He saw the glories growing on the night,
> But not the shadows which that light shall cast
> Till shadows vanish in the Light of Light.

The Museum Plantin-Moretus at Antwerp contains a good collection of early printing presses and early printed Bibles. Christopher Plantin was a famous printer who established himself at Antwerp in 1549 and worked there for forty years, till his death in 1589. The Museum possesses a Bible in three parts printed in folio by A. Pfister in 1460, the *Biblia Latina.* The most important Bible published by Plantin is the *Biblia Regia,* or Polyglot Bible, in nine volumes folio, issued by order of King Philip II from 1568 to 1573.

It seems a far cry from the crude presses of Gutenberg and Caxton to the giant presses of today; but though there has been wonderful progress in regard to size and speed, those who have had the opportunity to examine the first book known to have been printed, the Gutenberg Bible, are impressed with the beauty of the work; the brightness, after nearly five hundred years, of the jet-black ink; the clean-cut type and the excellence and durable whiteness of the paper. For exquisite workmanship it compares very favorably with modern products; for durability it far surpasses most of them.

One cause which contributed to the invention and progress of the art of printing was the movement known as the Renaissance. For three or four centuries there had been a growing feeling of discontent, amounting later to revolt, at the idea that the church was of paramount authority over the lives and circumstances of men. The study in the universities was fitting men to lead in the attack upon the church—its authority and its morals—and in the emanci-

pation of the people. The principles which found expression in the writings and sermons of Wiclif, and which spread both in England and on the Continent, ultimately led to the Reformation. The spread of learning facilitated their production. Almost simultaneously with the invention of printing was the capture of Constantinople by the Turks, 1453, with the consequent impetus to classical culture and learning which followed upon the westward flight of the scholars of Greece.

Wiclif has been styled the "Morning Star of the Reformation," but the full day did not come until after the Renaissance had prepared the way, and until a powerful aid had arisen in the printing press. There had been many like Wiclif in England and Huss in Bohemia who had propagated the principles of the Reformation before Luther, Calvin, Melancthon, Zwingli, and Knox, whose names are generally associated therewith. Revolt had been spreading for several centuries, but the break in the church resulting in the two sections of Catholics and Protestants, which have remained separate ever since, did not come until a few noble souls had sufficient courage to give open defiance to the pope and his aides. Martin Luther was pre-eminent among these. He was born November 10, 1483, at Eisleben, in Germany, and died there February 18, 1546. He was the son of a miner, and was educated at the University of Erfurt with a view to becoming a lawyer. But he entered the Augustinian convent at Erfurt in 1505 and was ordained priest in 1507. In 1508 he became a professor at the University of Wittenberg and in 1510 visited Rome. His spirit was stirred by the corruptions of the church, and later he saw the strong contrast between faith, as expounded in the Epistle to the Romans, and the works of the church. Particularly was he incensed at the sale of indulgences by Tetzel, the emissary of the pope, and on October 31, 1517, he nailed his famous ninety-five theses to the door of the church at Wittenberg. He was excommunicated by the pope in June, 1520, and burned both the pope's bull and the canon law. At the Diet of Worms in 1521 he came under the ban of the emperor as well. In 1530 the Lutheran Confession of Faith was expounded at Augsburg and the break between the church and the Reformers was complete.

In Switzerland, Scotland, and other countries the Reformation spread. In England a break with Rome came because of personal differences between King Henry VIII and the pope rather than for doctrinal reasons.

The Gutenberg Bible was printed in Latin, and the type was an excellent imitation of the manuscripts. It was printed between 1450 and 1456 but does not contain any date or name of printer. It is also called the 42-line Bible, from the fact that it had 42 lines to the page; another a few years later had 36 lines. Another name for it is the Mazarin Bible, because a copy was found in the library of Cardinal Mazarin. It was in two volumes, with a total of 641 leaves which were not numbered. The printing is jet black, and the copies are variously ornamented by hand. In some there is little but the coloring of the capital letters in red and blue, with headlines of alternate red and blue letters; others were richly decorated in the margins in addition to the capitals and initials. About forty copies are extant, some printed on vellum; and the prices obtained for copies at sales in recent years have made records. A copy was sold in New York in 1911 for fifty thousand dollars. A mutilated copy was split up into separate leaves in 1922, which sold with a neat leather case and descriptive circular for one hundred and fifty dollars each. A beautiful copy is in the New York Public Library, and there are not more than eight in the United States.

The Gutenberg Bible is printed in two columns, and the only indication when a new book begins is the use of a six-line initial letter and a new headline to the page. A new book begins anywhere in the column. The first volume has eight pages of introduction before Genesis and ends with the Psalms part way down the first column of the last page. The second volume has one and a quarter columns of prologue to Solomon's Proverbs. The Apocrypha ends in the middle of the first column of the first page of the leaf, and the second page is blank. The New Testament is prefaced with two pages of prologue to Matthew. From a bibliographical point of view it is the most interesting book in the world.

With the Reformation and the Renaissance and the advent of printing, Greek students turned to a consideration

of the text of the New Testament. Erasmus published his first Greek Testament in 1516 at Basle in Switzerland. It was bilingual, having Greek and Latin in two columns. It was produced in great haste and with a poor supply of manuscripts, and while of great use was also very defective. Other editions were published in 1519, 1522, 1527, and 1535.

An interesting fact about the Greek Testaments of Erasmus is that the much discussed verse, 1 John 5 : 7, is not in the first or the second edition, and it is said that when he was taken to task about its omission he said he left it out because it was not in the manuscript he used, and that if a manuscript was found which contained it he would insert it in a later edition. This he did in his third edition, because a manuscript had been found, the Codex Montfortianus, which contained it. It would appear that the manuscript was specially made to contain it, for it may be seen in Trinity College, Dublin, and while there are 455 leaves, the one with that verse on is of different material from the rest; and Dr. Scrivener, in a note on p. 173 of his *Plain Introduction to the Criticism of the New Testament*, quotes the following remark of a witty Irish prelate: "We often hear that the text of the Three Heavenly Witnesses is a *gloss*, and anyone that will go into the College Library may see as much for himself." That leaf was glazed; the other leaves were not.

Erasmus was a Protestant, but before he began the preparation of his Greek New Testament, another was being prepared for printing by a Catholic cardinal, Francis Ximenes de Cisneros, in Spain. This was commenced in 1502 and completed in 1514, but was not published till 1520, three years after the cardinal's death. This version is known as the Complutensian Polyglot, being published at Complutum, in Spain, and containing, in parallel columns, Latin and Greek. The Old Testament contained Hebrew, Latin, and Greek. It was frequently reprinted, sometimes with much revision.

In 1534 Simon de Colines published, at Paris, a Greek Testament, combining the Erasmus and Complutensian texts with various readings of his own introduction.

Robert Stephens (or Estienne), step-son of De Colines, published new versions in 1546, 1549, and 1550 at Paris,

and in 1551 at Geneva. The text mainly followed that of Erasmus in his 1527 and 1535 editions. In the 1551 edition the text is divided into verses for the first time; a division into chapters had already been made.

Theodore Beza, a noted reformer, issued a Greek Testament based on that of Stephens, with some changes, in 1565, at Geneva, with several later editions until 1605. He had the use of the Codex Bezæ already referred to and the Codex Claromontanus, which earlier revisers had not.

In 1624 an edition was published at Leyden in Holland, by two brothers, Bonaventure and Abraham Elzevir. It was republished in 1635 and 1641, and was practically a reprint of Beza's version. From a phrase used in the preface to the second edition, "*textum receptum*," it has been called the *textus receptus* or the "received text." As Stephens' and Beza's were substantially that of Erasmus, his was in reality the received text.

In 1675 an edition was published by Bishop Fell, at Oxford, and another by John Mill in 1707. These did not differ materially from Stephens' text, but there were added to Mill's edition about thirty thousand various readings. Manuscripts of great value were now available for the scholars, and they had begun to use them critically upon the text. Later versions transferred many of the readings to the text. The very early and valuable Alexandrian and Vatican manuscripts had become available, and a proposal was made by Dr. Richard Bentley, in 1720, to substitute for the received text that of the early centuries.

Bengel issued a Greek Testament at Tübingen in 1734, in which he retained the received text, and noted variations in the margin.

In 1751 Wetstein published a version at Amsterdam, which was the received text, mainly from the Elzevir editions, with notes as to the various readings, and extensive quotations from the Fathers and Greek, Latin, and Hebrew writers.

With Johann Jakob Griesbach there came a transition from the received text based on the late cursive manuscripts to one according to the earlier uncials. His first edition was published in 1775, but his second edition, 1796-1806,

was much more valuable, and a third was published in 1827, fifteen years after his death, edited by David Schulz and with considerable critical additions.

In 1830 an edition was published by J. M. A. Scholz, which differed very little from Griesbach's.

With Carl Lachmann's edition of 1842-1850 came the complete reversion to the oldest manuscripts. He ignored the received text and cursive manuscripts and translated direct from the uncials. But the most valuable of all the old manuscripts, the Sinaitic, had not then been found and there was room for further amendment after Tischendorf had published his facsimile edition of that Codex.

Constantin Tischendorf, born at Lengenfeld, in Saxony, January 18, 1815, deciphered the Ephraem palimpsest in 1840-1843 and discovered the Sinaitic manuscript 1844 and 1859. With all the critical, textual material that had been collected previously he had greater facilities for revising the Greek text than any had had before him. Altogether he published eight editions of the Greek Testament, the first in 1841 and the last from 1864 to 1872. He died at Leipzig, December 8, 1874.

Samuel Prideaux Tregelles was born at Falmouth, January 30, 1813, and died at Plymouth, April 24, 1875. He was a diligent scholar and published a Greek Testament in parts from 1857 to 1872.

Henry Alford, Dean of Canterbury, published a Greek Testament in four volumes from 1849 to 1861. Each passed through several editions, and improvements were made as new and valuable materials were discovered.

In 1881 appeared the revised text of Westcott and Hort, in two volumes, the first containing the text and the second an introduction and extensive notes. This is still recognized as the oldest and best text which it is possible to obtain with the material at present available. No important discovery of manuscripts affecting the text has been made since the Sinaitic manuscript was published.

Dean Alford, Bishop Westcott, and Mr. Hort were all members of the English Revision Committee, and their labors in textual criticism had prepared them admirably for the

Trāsla.gre.ier.cū inter.lati. | Trāsla.B.Vie. | Text.hc.Ezechi.j. | Pritina.heb.

EZECHIEL. | EZEKIHA. | Cā.i.

Incipit Ezechiel prophetā. Capitulum. i.

A

B

C

D

E

F

WILLIAM TINDALE

work. Two other members of the revision committee issued volumes of the Greek Testament just about the time that the Revised English Version was published, 1881. Dr. Scrivener gave the received text, as followed by the revisers in the Authorized Version, together with the variations adopted by the Revision Committee. Archdeacon Palmer gave the Greek Testament as followed by the Revision Committee of 1870.

The following is a summary of the rules followed by the editors of the Greek text as summarized by Dr. Schaff:

1. Knowledge of documentary evidence must precede the choice of readings.

2. All kinds of evidence, external and internal, must be taken into account, according to their intrinsic value.

3. The sources of the text must be carefully sifted and classified and the authorities must be weighed rather than numbered. One independent manuscript may be worth more than a hundred copies which are derived from the same original.

4. The restoration of the pure text is founded on the history and genealogy of the textual corruptions.

5. The older reading is preferable to the later because it is presumably nearer the source. In exceptional cases later copies may represent a more ancient reading.

6. The shorter reading is preferable to the longer, because insertions and additions are more probable than omissions.

7. The more difficult reading is preferable to the easier. Transcribers would not intentionally substitute a harsh, ungrammatical or unusual reading for one that was unobjectionable.

8. The reading which best explains the origin of the other variations is preferable.

9. "That reading is preferable which best suits the peculiar style, manner, and habits of thought of the author; it being the tendency of copyists to overlook the idiosyncrasies of the writers."—*Scrivener.*

10. That reading is preferable which shows no doctrinal bias whether orthodox or heretical.

11. The agreement of the most ancient witnesses of all classes decides the true reading against all medieval copies and printed editions.

12. The primary uncials, ℵ B, C, and A—especially ℵ and B—if sustained by other Greek uncials (as D, L, T, Ξ, Z) and first-class cursives (as 33), by ancient versions, and ante-Nicene citations, outweigh all later authorities, and give us presumably the original text of the sacred writers.

IX. WILLIAM TINDALE AND THE FIRST PRINTED ENGLISH NEW TESTAMENT

WILLIAM TINDALE was born at or near North Nibley, near Berkeley in Gloucestershire, about the year 1484. The exact place and date are not known. A monument has been erected at Nibley Knoll, of which the following particulars are taken from the record of the inauguration, 1866. It is a cenotaph (or empty tomb) consisting of a square tower 26 feet 6 inches wide at the base and 111 feet high, exclusive of the cross at the top. It is entered on the east side, and a staircase within leads to a gallery. It commands an extensive view from Warwickshire to the Bristol Channel, over the Severn, into Wales, covering thirteen counties. The foundation stone was laid by Colonel Berkeley, May 29, 1863, and it was inaugurated November 6, 1866, by the Earl of Ducie. The cost was about eight thousand dollars.

Very little is known of Tindale's family or of his early years. For the best information on the subject the reader is referred to *William Tindale, a Biography*, by R. Demaus. Some interesting items are given in *Acts and Monuments*, by George Foxe, who styles Tindale the "Apostle of England." He says that "he was brought up from a child in the University of Oxford, where he by long continuance grew up, and increased as well in the knowledge of tongues and other liberal arts, as especially in knowledge of the Scriptures; whereunto his mind was singularly addicted." The family of Tindale had adopted the name Hychyns (Hitchins or Hotchyns), possibly, as has been suggested, for the sake of concealment during the Wars of the Roses. Tindale is supposed to have taken his degree of Master of Arts at Oxford in 1515 and to have been ordained to the priesthood about 1520 or 1521. From Magdalen Hall, Oxford, Tindale went to Cambridge and in all probability attended lectures there by Erasmus.

About 1520 he went as tutor and chaplain in the family of Sir John Walsh, at Little Sodbury Manor, about fifteen miles from Bristol and not far from the place of his birth.

By courtesy of the present rector of Little Sodbury (Rev. H. H. Y. Golledge), I am enabled to present some excellent illustrations from photographs taken by Mr. Murray Dowding, of Chipping Sodbury. It was doubtless while at Sir John Walsh's that Tindale made up his mind to translate the Bible into English and print it for the enlightenment of his fellowmen. He had opportunity while there to come into close touch with the ignorance and wretchedness of the clergy. Demaus says that religion had degenerated "into a round of superstitious customs and ceremonial observances"; and it is recorded that at a later date Bishop Hooper (of Gloucester), in the reign of Edward VI, found many clergy in Gloucestershire who could not repeat the Ten Commandments, name the author of the Lord's Prayer, or say where it could be found. The Convocation of Canterbury had forbidden the translation of Scripture into English or the reading of such translations without authority of the bishop. Foxe says:

> The said Tindale being school master to the said Master Welch's children, and being in good favour with his master, sat most commonly at his own table, which kept a good ordinary, having resort to him, many times divers great beneficed men, as Abbots, Deans, Archdeacons, and other divers doctors, and learned men. Amongst whom commonly was talk of learning, as well of Luther and Erasmus Roterodamus, as of opinions in the Scripture. The said Master Tindale being learned and which had been a student of divinity in Cambridge, and had therein taken degree of school, did many times therein shew his mind and learning, wherein as those men and Tindale did vary in opinions and judgments, then Master Tindale would shew them on the book the places, by open and manifest Scripture, the which continued for a certain season, divers and sundry times until in the continuance thereof, those great beneficed doctors waxed weary and bare a secret grudge in their hearts against Master Tindale.

The ecclesiastical authorities were aroused against him. He was cited to appear before them and was told that he was "a heretic in sophistry, a heretic in logic, a heretic in his Divinity," that he bore himself very boldly, and that he should be otherwise talked with. Foxe continues:

> And soon after Master Tindale happened to be in the company of a learned man, and in communing and disputing with him, drove him to that issue that the learned man said, we were

better be without God's law than the pope's: Master Tindale hearing that, answered him, I defy the pope and all his laws, and said, if God spare my life ere many years, I will cause a boy that driveth the plough, shall know more of the Scripture than thou dost.

Realizing that the opposition to him was becoming very great, he resolved to leave his position, and so one day said to Sir John Walsh:

I perceive that I shall not be suffered to tarry long here in this country, nor you shall be able to keep me out of their hands, and what displeasure you might have thereby is hard to know, for the which I should be right sorry.

So in the summer of 1523 he went to London, his mind fully made up to translate and print the Bible if a way could possibly be found to do it. Humphrey Monmouth, a London draper, assisted Tindale, and shortly after, in 1528, was charged with heresy, and in his answer to the charge in his petition to Wolsey and the Council he gives some details of Tindale's stay with him. He says:

Upon four years and a half past and more I heard the aforesaid Sir William preach two or three sermons at St. Dunstan's in the west, in London; and after that I chanced to meet with him and with communication I examined what living he had. He said he had none at all; but he trusted to be with my Lord of London in his service. And therefore I had the better fantasy to him. And afterward he went to my Lord and spake to him, as he told me, and my Lord of London answered him, that he had chaplains enough, and he said to him, that he would have no more at that time. And so the priest came to me again, and besought me to help him, and so I took him into my house half a year; and there he lived like a good priest, as methought. He studied most part of the day and of the night, at his book.

Tindale stayed in London nearly a year, and then, deciding that there was no chance to get his translation printed there, went to the Continent. It is a matter of doubt whether he ever visited Luther at Wittenberg. Some scholars think he did and there finished his translation; others think he did not; but there is no definite evidence either way. At any rate, he was at Cologne in 1525 superintending the printing of his New Testament by Peter Quentel. Along with him was William Roye, who, according to Tindale's own statement, which will be quoted later, had helped him in his work of transla-

tion. The fact that he was printing the New Testament leaked out, and the chief agent in the opposition to the work has himself given an account of how he discovered it. His name is John Cochlæus, or Johann Dobneck, and, writing of himself in the third person, he says:

Two English apostates, who had been sometime at Wittenberg, sought not only to subvert their own merchants (who secretly favored and supported them in their exile) but even hoped that, whether the king would or not, all the people of England would in a short time become Lutherans, by means of the New Testament of Luther, which they had translated into the English language. They had already come to Cologne, that thence they might convey, secretly, under cover of other goods to England, the Testament so translated, and multiplied by printers into many thousands. For they had so much confidence of managing the business well, that, at the first onset, they asked from the printers six thousand to be given from the press. But fearing lest they should meet with a very heavy loss, if anything happened unfortunately, they only put three thousand to the press; which, if they should happily be sold, could with ease be printed anew. . . .

At that time, John Cochlæus, Deacon of the Church of the Blessed Virgin at Frankfort, lived as an exile at Cologne. . . .

Having become more intimate and familiar with the Cologne printers, he sometimes heard them confidently boast, when in their cups, that whether the King and Cardinal of England would or not, all England would in short time be Lutheran. He heard also that there were two Englishmen lurking there, learned, skilful in languages, and fluent, whom, however, he never could see or converse with. Calling, therefore, certain printers into his lodging, after they were heated with wine, one of them, in more private discourse, discovered to him the secret by which England was to be drawn over to the side of Luther—namely, That three thousand copies of the Lutheran New Testament, translated into the English language, were in the press, and already were advanced as far as the letter K in order of the quires. That the expenses were fully supplied by English merchants; who were secretly to convey the work when printed, and to disperse it widely through all England, before the King or Cardinal could discover or prohibit it.

Cochlæus, being inwardly affected by fear and wonder, disguised his grief, under the appearance of admiration. But another day, considering with himself the magnitude of the grievous danger, he cast in mind by what method he might expeditiously obstruct these very wicked attempts. He went, therefore, secretly to Herman Rinck, a patrician of Cologne and

Military Knight, familiar both with the Emperor and the King of England, and a Counsellor, and disclosed to him the whole affair, as, by means of the wine, he had received it. He, that he might ascertain all things most certainly, sent another person into the house where the work was printing, according to the discovery of Cochlæus: and when he had understood from him that the matter was even so, and that there was great abundance of paper there, he went to the Senate, and so brought it about that the printer was interdicted from proceeding farther in that work. The two English apostates, snatching away with them the quarto sheets printed, fled by ship, going up the Rhine to Worms, where the people were under the full rage of Lutheranism, that there, by another printer, they might complete the work begun. Rinck and Cochlæus, however, immediately advised by their letters the King, the Cardinal, and the Bishop of Rochester that they might, with the greatest diligence, take care lest that most pernicious article of merchandise should be conveyed into all the ports of England.

The secret being discovered, Tindale fled to Worms, and there issued his small, or octavo, New Testament, in an edition of three thousand printed by Peter Schoeffer. If the larger one, the quarto, begun at Cologne, was ever completed, it was completed at Worms, but there is doubt whether any further printing was done on that edition. At any rate, no complete copy has ever been found, and only one fragment is extant. It was discovered in 1836 by a bookseller in London and came into the possession of the Right Hon. Thomas Grenville, and is part of the Grenville Library in the British Museum. It contains only the Prologue and the first twenty-one chapters of Matthew and a portion of chapter twenty-two. It has been reproduced in facsimile by Edward Arber (1871) with copious introductory matter, and the illustrations here given are from that reproduction.

Of the octavo edition two copies are extant. One, with only the title-page missing, is in the Library of the Baptist College, Bristol, and was reproduced in facsimile in 1862 by Francis Fry. The illustration here given is from that facsimile. The other copy is incomplete; it is in the library of St. Paul's Cathedral, London.

Warned by Cochlæus, the clergy were on the look-out for Tindale's Testaments as soon as they were issued. Other warnings had been sent also. At that time Henry VIII had

LITTLE SODBURY MANOR HOUSE

RUINS OF TINDALE'S CHURCH

The old church of St Adeline at Little Sodbury dates from 1500. It was disused and dismantled in 1858. The two yew trees are about five hundred years old and were most likely there in Tindale's days. On the hill to the right is a Roman camp inside a British camp. The top part of the manor house may be seen at the left of the picture.

ST. ADELINE'S CHURCH, LITTLE SODBURY

INTERIOR OF ST. ADELINE'S CHURCH

This shows the stained glass window and the martyr's pulpit. The figures are those of Archbishop Cranmer, Bishops Hooper, Ridley and Latimer, and William Tindale. The photograph was taken by Mr Murray Dowding, of Chipping Sodbury, a descendant of Bishop Ridley.

not broken off relations with Rome and declared against the supremacy of the pope.

Copies were smuggled into England in various ways. They were put in barrels and packages and reached some who were ready and willing to distribute them; but the distributors were afterward persecuted as well as the publishers. The clergy were greatly incensed and took all possible measures to suppress the books. Foremost among the enemies of Tindale was the bishop whose help he had first sought—Cuthbert Tonstal, Bishop of London. The following portion of a letter will serve as a specimen of the attitude of the clergy to Tindale's Testaments. It is from Robert Ridley, chaplain to Tonstal, to Henry Golde, chaplain to Warham, Archbishop of Canterbury.

Master Golde, I heartily commend me unto you. As concerning this common and vulgar translation of the New Testament into English, done by Mr. William Hichyns, otherwise called Mr. W. Tindale, and friar William Roy, manifest lutherans, heretics and apostates, as doth openly appear, not only by their daily and continual company and familiarity with Luther and his disciples, but much more by their commentaries and annotations in Matthew and Mark in the first print, also by their preface in the second print, and by their introduction into the epistle of Paul to the Romans altogether most poisoned and abominable heresies that can be thought; he is not filius Ecclesiae Christi [a son of the Church of Christ] that would receive a gospel of such damned and precise heretics, though it were true, like as Paul and our Saviour Christ would not take the true testimonial of evil spirits that praised Christ's true saying *Quod filius dei erat* [which was the Son of God].

An interesting story is told in Halle's *Chronicles* of the efforts made by Tonstal to secure the whole of the Testaments and burn them:

Here is to be remembered, that at this present time, William Tindale had newly translated and imprinted the New Testament in English, and the Bishop of London, not pleased with the translation thereof, debated with himself, how he might compass and devise, to destroy that false and erroneous translation (as he said). And so it happened that one Augustine Packyngton, a mercer and merchant of London, and of a great honesty, the same time was in Antwerp, where the bishop then was, and this Packyngton was a man that highly favoured William Tindale, but to the bishop utterly shewed himself to the contrary. The

bishop desirous to have his purpose brought to pass, communed of the New Testaments, and how gladly he would buy them. Packyngton then hearing that he wished for, said unto the bishop, "My Lord, if it be your pleasure I can in this matter do more, I dare say, than most of the merchants of England that are here, for I know the Dutchmen and strangers, that have bought them of Tindale, and have them here to sell, so that if it be your lordship's pleasure, to pay for them, for otherwise I cannot come by them, but I must disburse money for them, I will then assure you, to have every book of them, that is imprinted and is here unsold." The bishop thinking

HOW THE PEOPLE RECEIVED THE ENGLISH BIBLE
Gathering in secret to hear it read

that he had God by the toe, when indeed he had (as after he thought) the devil by the fist, said, "Gentle Master Packyngton, do your diligence and get them and with all my heart I will pay for them, whatsoever they cost you, for the books are erroneous and naughty and I intend surely to destroy them all, and to burn them at Paul's Cross." Augustine Packyngton came to William Tindale and said, "William, I know thou art a poor man, and hast a heap of New Testaments, and books by thee, for the which thou hast both endangered thy friends, and beggared thyself, and I have now gotten thee a merchant, which with ready money shall despatch thee of all that thou hast, if you think it so

profitable for yourself." "Who is the merchant?" said Tindale. "The Bishop of London," said Packyngton. "O, that is because he will burn them," said Tindale. "Yea, Marry," quoth Packyngton. "I am the gladder," said Tindale, "for these two benefits shall come thereof; I shall get money of him for these two books, to bring myself out of debt (and the whole world shall cry out upon the burning of God's word). And the overplus of the money, that shall remain to me, shall make me more studious to correct the said New Testament, and so newly to imprint the same once again, and I trust the second will much better like you, than ever did the first." And so forward went the bargain, the bishop had the books, Packyngton had the thanks, and Tindale had the money.

HOW THE CLERGY RECEIVED THE ENGLISH BIBLE
Burning New Testaments at St. Paul's

Afterward, when more New Testaments were imprinted, they came thick and threefold into England, the bishop of London hearing that still there were so many New Testaments abroad, sent for Augustine Packyngton and said unto him: "Sir, how cometh this, that there are so many New Testaments abroad, and you promised and assured me that you had bought all?" Then said Packyngton, "I promise you I bought all that then was to be had: but I perceive they have made more since, and it will never be better, as long as they have the letters and stamps, therefore it were best for your lordship to buy the stamps, too, and then you are sure." The bishop smiled at him and said, "Well, Packyngton, well," and so ended this matter.

The.prologge.

Haue here translated (brethern and susters most dere and tenderly beloued in Christ) the newe Testament for youre spirituall edyfynge/consolacion/and solas: Exhortynge instantly and besechynge those that are better sene in the tongs then y/ and that have hyer gyfts of grace to interpret the sence of the scripture/and meanynge of the spyrite/then y/to consydre and pondre my laboure/ and that with the spyrite of mekenes. And yf they perceyve in eny places that y have not attayned the very sence of the tonge/ or meanynge of the scripture/ or haue not geven the right englysshe worde/ that they put to there handes to amende it/remembrynge that so is there duetie to do. For we have not receyved the gyfte of god for oure selues only/or for to hyde them: but for to bestowe them vnto the honorynge of god and christ/and edyfynge of the congregacion/which is the body of christ.

¶ The causes that moved me to translate/ y thought better that other shulde ymagion/then that y shulde rehearce them. Moreover y supposed yt superfluous/ for who ys so blynde to are why lyght shulde be shewed to them that walke in derckenes/ where they cannot but stomble/and where to stomble ys the daunger of eternall dammacion/ other so despyghtfull that he wolde envye eny man (y speake nott his brother) so necessary a thinge/ or so bedlem madde to affyrme that good is the naturall cause of yuell/ and derknes to procede oute of lyght/ and that lyinge shulde be grounded in trougth and verytie/ and nott rather clene contrary/ that lyght destroyeth derckenes/and veritie reprovcth all manner lyinge.

FACSIMILE FROM THE GRENVILLE FRAGMENT OF TINDALE'S FIRST NEW TESTAMENT

The Prologue to Tindale's quarto edition of 1525, the Grenville Fragment, is as follows:

I have here translated (brethren and sisters most dear and tenderly beloved in Christ) the New Testament for your spiritual edifying, consolation, and solace:

Exhorting instantly and beseeching those that are better seen in the tongues than I, and that have higher gifts of grace to interpret the sense of the Scripture, and meaning of the Spirit, than I, to consider and ponder my labour, and that with the spirit of meekness. And if they perceive in any places that I have not attained the very sense of the tongue, or meaning of the Scripture, or have not given the right English word, that they put to their hands to amend it, remembering that so is their duty to do. For we have not received the gifts of God for ourselves only, or for to hide them: but for to bestow them unto the honouring of God and Christ, and edifying of the congregation, which is the body of Christ.

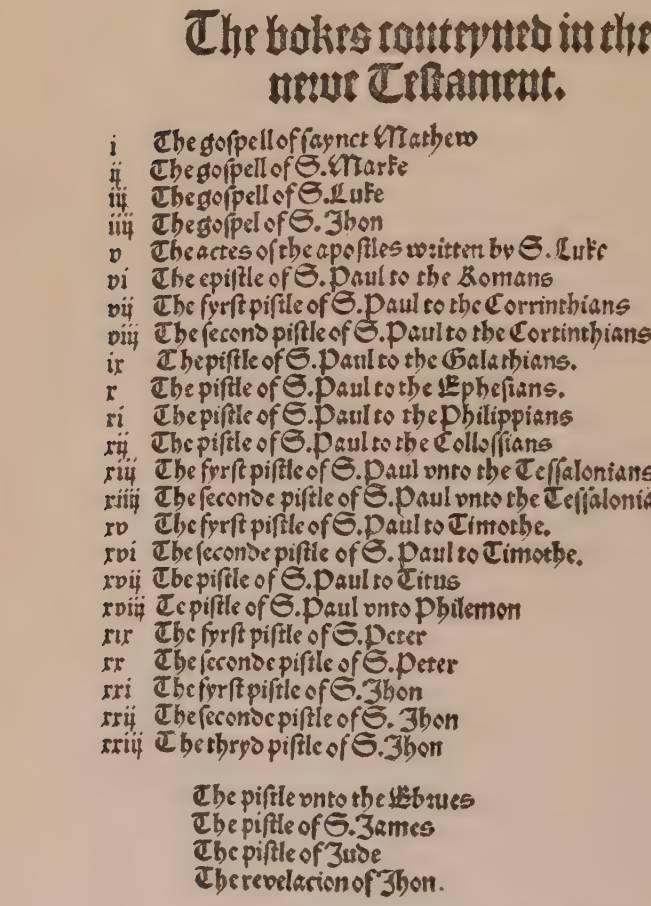
The causes that moved me to translate, I thought better that other should imagine, than that I should rehearse them. Moreover I supposed it superfluous, for who is so blind to ask why light should be shewed to them that walk in darkness, where they cannot but stumble, and where to stumble is the danger of eternal damnation, or so despiteful that he would envy any man (I speak not his brother) so necessary a thing, or so bedlam mad to affirm that good is the natural cause of evil, and darkness to proceed out of light, and that lying should be grounded in truth and verity, and not rather clean contrary, that light destroyeth darkness, and verity reproveth all manner lying.

After it had pleased God to put in my mind, and also to give me grace to translate this forerehearsed New Testament into our English tongue, howsoever we have done it. I supposed it very necessary to put you in remembrance of certain points, which are: that ye well understand what these words mean. The Old Testament. The New Testament. The lawe. The gospel. Moses. Christ. Nature. Grace. Working and believing. Deeds and faith, lest we ascribe to the one that which belongeth to the other, and make of Christ Moses, of the gospel the law, despise grace and rob faith: and fall from meek learning into idle despicions, brawling and scolding about words. The Old Testament is a book, wherein is written the law and commandments of God and the deeds of them which fulfil them, and of them also which fulfil them not.

The New Testament is a book wherein are contained the promises of God and the deeds of them which believe them or believe them not.

Evangelion (that we call the gospel) is a Greek word, and signifieth good, merry, glad and joyful tidings, that maketh a

man's heart glad, and maketh him sing, dance and leap for joy. As when David had killed Goliath the giant, came glad tidings unto the Jews, that their fearful and cruel enemy was slain, and they delivered out of all danger: for gladness whereof they sang, danced, and were joyful. In like manner is the evangelion of



The bokes contayned in the newe Testament.

i The goſpell of ſaynct Mathew
ii The goſpell of S. Marke
iii The goſpell of S. Luke
iiii The goſpel of S. Jhon
v The actes of the apoſtles written by S. Luke
vi The epiſtle of S. Paul to the Romans
vii The fyrſt piſtle of S. Paul to the Corrinthians
viii The ſecond piſtle of S. Paul to the Cortinthians
ix The piſtle of S. Paul to the Galathians.
x The piſtle of S. Paul to the Epheſians.
xi The piſtle of S. Paul to the Philippians
xii The piſtle of S. Paul to the Colloſſians
xiii The fyrſt piſtle of S. Paul vnto the Teſſalonians
xiiii The ſeconde piſtle of S. Paul vnto the Teſſalonians
xv The fyrſt piſtle of S. Paul to Timothe.
xvi The ſeconde piſtle of S. Paul to Timothe.
xvii The piſtle of S. Paul to Titus
xviii Te piſtle of S. Paul vnto Philemon
xix The fyrſt piſtle of S. Peter
xx The ſeconde piſtle of S. Peter
xxi The fyrſt piſtle of S. Jhon
xxii The ſeconde piſtle of S. Jhon
xxiii The thryd piſtle of S. Jhon

The piſtle vnto the Ebrues
The piſtle of S. James
The piſtle of Jude
The revelacion of Jhon.

A PAGE OF THE GRENVILLE FRAGMENT

God (which we call gospel, and the New Testament) joyful tidings, and as some say: a good hearing published by the apostles throughout all the world, of Christ the right David, how that he hath fought with sin, with death, and the devil, and overcome them, whereby all men that were in bondage to sin,

wounded with death, overcome of the devil, are without their own merits or deservings, loosed, justified, restored to life, and saved, brought to liberty, and reconciled unto the favour of God, and set at one with him again; which tidings as many as believe, laud, praise and thank God, are glad, sing, and dance for joy.

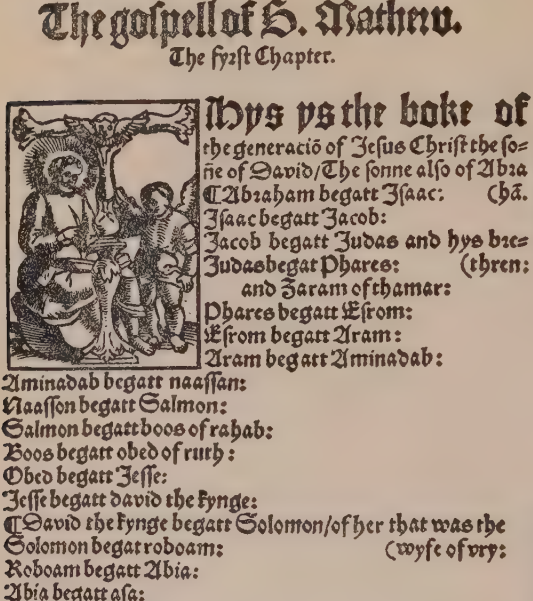
This evangelion or gospel (that is to say, such joyful tidings) is called the New Testament. Because that as a man when he shall die appointeth his goods to be dealt and distributed after his death among them which he nameth to be his heirs, even so Christ before his death commanded and appointed that such evangelion, gospel, or tidings should be declared throughout all the world, and therewith to give unto all that believe all his goods, that is to say, his life, wherewith he swallowed and devoured up death: his righteousness, wherewith he banished sin; his salvation, wherewith he overcame eternal damnation. Now can the wretched man (that is wrapped in sin, and is in danger to death and hell) hear no more joyous a thing, than such glad and comfortable tidings of Christ. So that he cannot but be glad and laugh from the low bottom of his heart, if he believe that the tidings are true.

To strengthen such faith withal, God promised this his evangelion in the Old Testament by the prophets (as Paul saith in the first chapter unto the Romans). How that he was chosen out to preach God's evangelion, which he before had promised by the prophets in the Holy Scriptures that treat of his Son which was born of the seed of David. In the third chapter of Genesis, God saith to the serpent: I will put hatred between thee and the woman, between thy seed and her seed, that self seed shall tread thy head under foot. Christ is this woman's seed, he it is that hath trodden under foot the devil's head, that is to say sin, death, hell, and all his power. For without this seed can no man avoid sin, death, hell and everlasting damnation.

Again Gen. xxii. God promised Abraham saying: In thy seed shall all the generations of the earth be blessed. Christ is that seed of Abraham saith St. Paul in the third to the Galatians. He hath blessed all the world through the gospel. For where Christ is not, there remaineth the curse that fell on Adam as soon as he had sinned. So that they are in bondage under the domination of sin, death, and hell. Against this curse blesseth now the gospel all the world, inasmuch as it crieth openly, whosoever believeth on the seed of Abraham shall be blessed, that is, he shall be delivered from sin, death and hell, and shall henceforth continue righteous living, and saved forever, as Christ himself saith (in the xi of John) He that believeth on me shall never more die.

The law (saith the gospel of John in the first chapter) was given by Moses; but grace and verity by Jesus Christ. The law

(whose minister is Moses) was given to bring us unto the knowledge of ourselves, that we might thereby feel and perceive what we are of nature. The law condemneth us and all our deeds, and is called of Paul (in the third chapter of the second epistle unto the Corinthians) the ministration of death. For it killeth


The gospell of S. Mathew.
The fyrst Chapter.

Hys ys the boke of
the generacio of Jesus Christ the so=
ne of David/The sonne also of Abra
¶Abraham begatt Jsaac: (ham.
Jsaac begatt Jacob:
Jacob begatt Judas and hys bre=
Judas begat Phares: (thren:
and Zaram of thamar:
Phares begatt Esrom:
Esrom begatt Aram:
Aram begatt Aminadab:
Aminadab begatt naassan:
Naasson begatt Salmon:
Salmon begatt boos of rahab:
Boos begatt obed of ruth:
Obed begatt Jesse:
Jesse begatt david the kynge:
¶David the kynge begatt Solomon/of her that was the
Solomon begat roboam: (wyfe of vry:
Roboam begatt Abia:
Abia begatt asa:
Asa begatt iosaphat:
Josaphat begatt Joram:
Joram begatt Osias:
Osias begatt Joatham:
Joatham begatt Achas:
Achas begatt Ezechias:
Ezechias begatt Manasses:
Manasses begatt Amon:
Amon begatt Josias:
Josias begatt Jechonias and his brethren about the tyme of
the captivite of babilon
¶After they were led captive to babilon/Jechonias begatt

* Abraham and David are fyrst rehearsid/ because that christe was chefly promysed vnto them.

Saynct mathew leveth out certeyne generacions/ & describeth Christes linage from solomō/after the lawe of Moses/ but Lucas describeth it accordyng to nature/frō nathan solomōs brother. For the lawe calleth them a mannes childrē which his broder begatt of his wyfe lefte behynde hym after his dethe. deu. xxv.

A PAGE OF THE GRENVILLE FRAGMENT

our consciences and driveth us to desperation, inasmuch as it requireth of us that which is impossible for us to do. It requireth perfect love from the low bottom and ground of the heart, as well in all things which we suffer, as in those things which we do. But saith John (in the same place) grace and verity is given us in Christ. So that when the law hath passed upon us, and

condemned us to death (which is his nature to do) then have we in Christ grace, that is to say favour, promises of life, of mercy, of pardon freely by the merits of Christ, and in Christ have we verity and truth, in that God fulfilleth all his promises to them that believe. Therefore is the gospel the ministration of life. Paul calleth it, in the forerehearsed place of the second chapter to the Corinthians the ministration of the spirit and of righteousness. In the gospel when we believe the promises, we receive the spirit of life, and are justified in the blood of Christ from all things whereof the law condemned us. Of Christ it is written in the forerehearsed first chapter of John: This is he of whose abundance, or fulness, all we have received, grace for grace, or favour for favour. That is to say, for the favour that God hath to his Son Christ, he giveth unto us his favour, and good will, as a father to his sons. As affirmeth Paul saying: Which loved us in his beloved before the creation of the world. For the love that God hath to Christ, he loveth us, and not for our own sakes. Christ is made Lord over all, and is called in Scripture God's mercy stool; whosoever flieth to Christ, can neither hear nor receive of God any other thing save mercy.

In the Old Testament are many promises, which are nothing else but the evangelion or gospel, to save those that believed them, from the vengeance of the law. And in the New Testament is oft made mention of the law, to condemn them, which believe not the promises. Moreover the law and gospel may never be separate: for the gospel and promises serve but for troubled consciences which are brought to desperation and feel the pains of hell and death under the law, and are in captivity and bondage under the law. In all my deeds I must have the law before me to condemn mine unperfectness. For all that I do (be I never so perfect) is yet damnable sin, when it is compared to the law, which requireth the ground and bottom of my heart. I must therefore have always the law in my sight, that I may be meek in the spirit, and give God all the laud and praise, ascribing to him all righteousness, and to myself all unrighteousness and sin. I must also have the promises before mine eyes that I despair not, in which promises I see the mercy, favour, and good will of God upon me in the blood of his Son Christ which hath made satisfaction for mine unperfectness, and fulfilled for me, that which I could not do.

Here may ye perceive that two manner of people are foredeceived. First, they which justify themselves with outward deeds, in that they abstain outwardly from that which the law forbiddeth, and do outwardly that which the law commandeth. They compare themselves to open sinners and in respect of them justify themselves condemning the open sinners. They see not how the law requireth love from the bottom of the heart. If

re then me/is nott mete for me. And he that taketh nott hys crosse and foloweth me/is nott mete for me. He that fyndeth hys lyfe/shall lose it: and he that loseth his lyfe for my sake/ shall fynde it.

2 Par. ix Luc. x ¶ He that receavith you/receavith me: and he that receavith me/receavith him that sent me. He that receavith a prophet *in the name of a prophet/shall receave a propherts reward. And he that receavith a righteous mā in the name of a ryghteous mā/shall receave the reward of a righteous mā. And whosoever shall geve vnto won of these lytle wōnes to/ drinke a cuppe of colde ☞ water only/in the name of a disciple: I tell you of a trueth/he shall nott lose hys rewarde.

* In the name of a prophet/a right wyes man/or a disciple. that ys to sey/in that he perteyneth to god and to Christ.

* water. Compare dede to dede/so ys one greater then another: but cōpare them to/god/so are they all lyke/ād one as good as another. even as the spyrite movyth a mā/and tryme and occasiō gevyth ☞ hurted and offēded thorow onte all the newe testamēt beroneth to decaye and faule in the fayth. for māy whē thei sawe that Christ was but a carpenters sōe as thei suppo/sed/and he hym selfe also a carpēter/and his moder/and kynne of so lowe degre. moreover when they sawe him put to so vyle a deeth/fell clene frō the faith/and cowlde not beleve.

The xi. Chapter.

Luc. vij

AND it cam to passe when Jesus had ended his precepts vnto his disciples/he departed thēce/to preache and teache i there cites.

¶ When Jhon beinge in preson herde the workes of christ/he sent two of his disciples and sayde vnto him. Arte thou he that shall come: or shall we loke for another. Jesus answered and sayde vnto them. Go and shewe Jhon what ye have herde and sene. The blynde se/the halt go/the lyppers ar clensed: The deef heare/the deed are reysed vp ageinc/and the gospell is preached to the povre. And happy is he that is noot ☞ hurte by me.

Esa. lxi

¶ Even as they departed/Jesus began to speake vnto the people of Jhon. What went ye for to se in the wylderness? wet ye out to se a rede waveringe with the wynde? oder what went ye out for to se? went ye to se a man clothed in softe rayment? Beholde/they that weare softe clothynge are in kyngs houses. But what wēt ye out for to se? wēt ye out to se/a prophet? Ye I saye vnto you/and more thē a propher. For this is he of whom it is wrytte. Beholde/I sēde my messenger before thy face which shall prepaire thy waye before the.

2 Mala. iij.

¶ Verely I saye vnto you/amōge the chyldren of women arose there nott a gretter then Jhon baptist. Not withston-

they did they would not condemn their neighbours. Love hideth the multitude of sins, saith St. Peter in his first epistle. For whom I love from the deep bottom and ground of my heart, him condemn I not, neither reckon his sins, but suffer his weakness and infirmity, as a mother the weakness of her son, until he grow up into a perfect man.

Those also are deceived which without all fear of God give themselves unto all manner vices with full consent and full delectation, having no respect to the law of God (under whose vengeance they are locked up in captivity) but say: God is merciful and Christ died for us, supposing that such dreaming and imagination is that faith which is so greatly commended in Holy Scripture. Nay that is not faith, but rather a foolish opinion springing of their own nature, and is not given them of the Spirit of God. True faith is (as saith the apostle Paul) the gift of God and is given to sinners after the law hath passed upon them and hath brought their consciences unto the brim of desperation, and sorrows of hell.

They that have this right faith, consent to the law that it is righteous and good, and justify God which made the law, and have delectation in the law (notwithstanding that they cannot fulfil it, for their weakness) and they abhor whatsoever the law forbiddeth, though they cannot avoid it. And their great sorrow is, because they cannot fulfil the will of God in the law, and the spirit that is in them crieth to God night and day for strength and help with tears (as saith Paul) that cannot be expressed with tongue.

The first, that is to say a justiciary, which justifieth himself with his outward deeds, consenteth not to the law inward, neither hath delectation therein, yea, he would rather that no such law were. So justifieth he not God, but hateth him as a tyrant, neither careth he for the promises, but will with his own strength be favour of himself: no wise glorifieth he God, though he seem outward to do.

The second, that is to say the sensual person, as a voluptuous swine, neither feareth God in his law, neither is thankful to him for his promises and mercy, which is set forth in Christ to all them that believe.

The right Christian man consenteth to the law that it is righteous, and justifieth God in the law, for he affirmeth that God is righteous and just, which is author of the law, he believeth the promises of God, and so justifieth God, judging him true and believing that he will fulfil his promises. With the law he condemneth himself and all his deeds, and giveth all the praise to God. He believeth the promises and ascribeth all truth to God, thus everywhere justifieth he God, and praiseth God.

By nature through the fall of Adam, are we the children of wrath, heirs of the vengeance of God by birth, yea and from our

conception, we have our fellowship with the damned devils under the power of darkness and rule of satan, while we are yet in our mothers' wombs, though we shew not forth the fruits of sin, yet are we full of the natural poison whereof all sinful deeds spring, and cannot but sin outwards (be we never so young) if occasion be given, for our nature is to do sin, as is the nature of a serpent to sting. And as a serpent yet young, or yet unbrought forth is full of poison, and cannot afterward (when the time is come and occasion given) but bring forth the fruits thereof. And as an adder, a toad, or a snake is hated of man (not for the evil that it hath done, but for the poison that is in it and hurt which it cannot but do), so are we hated of God for that natural poison which is conceived and born with us, before we do any outward evil. And as the evil, which a venomous worm doeth, maketh it not a serpent: but because it is a venomous worm, therefore doeth it evil and poisoneth. And as the fruit maketh not the tree evil: but because it is an evil tree, therefore bringeth it forth evil fruit, when the season of fruit is. Even so do not our evil deeds make us evil: but because that of nature we are evil, therefore we both think and do evil, and are under vengeance, under the law, convicted to eternal damnation by the law, and are contrary to the will of God in all our will, and in all things consent to the will of the fende.

By grace (that is to say favour) we are plucked out of Adam the ground of all evil, and graffed in Christ the root of all goodness. In Christ God loved us his elect and chosen, before the world began, and reserved us unto the knowledge of his Son and of his holy gospel, and when the gospel is preached to us he openeth our hearts and giveth us grace to believe and putteth the spirit of Christ in us, and we know him as our Father most merciful, and consent to the law, and love it inwardly in our heart, and desire to fulfil it, and sorrow because we cannot, which will (sin we of frailty never so much) is sufficient till more strength be given us, the blood of Christ hath made satisfaction for the rest: the blood of Christ hath obtained all things for us of God. Christ is our satisfaction, redeemer, deliverer, saviour from vengeance and wrath. Observe and mark in the epistles of Paul, and Peter, and in the gospel and epistles of John what Christ is unto us.

By faith are we saved only in believing the promises. And though faith be never without love and good works, yet is our saving imputed neither to love nor unto good works, but unto faith only. For love and works are under the law which requireth perfection, and the ground and fountain of the heart, and damneth all imperfectness. Now is faith under the promises which damn not: but give all grace, mercy and favour, and whatsoever is contained in the promises.

Righteousness is diverse. Blind reason imagineth many manner of rightousnesses. As the just ministration of all manner of laws, and the observing of them, and moral virtues wherein philosophers put their felicity and blessedness, which all are nothing in the sight of God. There is in like manner the justifying of ceremonies, some imagine them their own selves, some counterfeit other, saying in their blind reason: such holy persons did thus and thus, and they were holy men, therefore if I do so likewise I shall please God: but they have none answer of God that that pleaseth. The Jews seek righteousness in their ceremonies which God gave unto them, not for to justify: but to describe and paint Christ unto them, of which Jews testifieth Paul saying how that they have affection to God: but not after knowledge, for they go about to establish their own justice, and are not obedient to the justice or righteousness that cometh of God. The cause is verily, that except a man cast away his own imagination and reason, he cannot perceive God, and understand the virtue and power of the blood of Christ. There is the righteousness of works (as I said before) when the heart is away, they feel not how the law is spiritual and cannot be fulfilled, but from the bottom of the heart. There is a full righteousness, when the law is fulfilled from the ground of the heart. This had neither Peter nor Paul in this life perfectly: but sighed after it. They were so farforth blessed in Christ, that they hungered and thirsted after it. Paul had this thirst, he consented to the law of God, that it ought so to be, but he found another lust in his members contrary to the lust and desire of his mind and therefore cried out saying: Oh wretched man that I am: who shall deliver me from this body of death, thanks be to God through Jesus Christ. The righteousness that before God is of value, is to believe the promises of God, after the law hath confounded the conscience. As when the temporal law oft times condemneth the thief or murderer and bringeth him to execution, so that he seeth nothing before him but present death, and then cometh good tidings, a charter from the king and delivereth him. Likewise when God's law hath brought the sinner into knowledge of himself, and hath confounded his conscience, and opened unto him the wrath and vengeance of God, then cometh good tidings, the Evangelion showeth unto him the promises of God in Christ, and how that Christ hath purchased pardon for him, hath satisfied the law for him, and peased the wrath of God, and the poor sinner believeth, laudeth, thanketh God, through Christ, and breaketh out into exceeding inward joy and gladness, for that he hath escaped so great wrath, so heavy vengeance, so fearful and so everlasting a death, and he henceforth is an hungered and athirst after more righteousness, that he might fulfil the law and mourneth continually, commending his weakness unto God in the blood of our Saviour Christ Jesus.

Here shall ye see compendiously and plainly set out the order and practise of every thing afore rehearsed.

The fall of Adam hath made us heirs of the vengeance and wrath of God, and heirs of eternal damnation. And hath brought us into captivity and bondage under the devil. And the devil is our lord, and our ruler, our head, our governor, our prince, yea and our god. And our will is locked and knit faster unto the will of the devil, than could an hundred thousand chains bind a man unto a post. Unto the devil's will consent we, with all our hearts, with all our minds, with all our might, power, strength, will and lust. With what poisoned, deadly, and venomous hate, hateth a man his enemy! With how great malice of mind inwardly do we flay and murder! With what violence and rage, yea and with how fervent lust commit we adultery, fornication, and such like uncleanness! With what pleasure and delectation inwardly serveth a glutton his belly! With what diligence deceive we! How busily seek we the things of this world! Whatsoever we do, think or imagine, is abominable in the sight of God. And we are as it were asleep in so deep blindness, that we can neither see, nor feel in what misery, thraldom, and wretchedness we are in, till Moses come and wake us, and publish the law. When we hear the law truly preached, how that we ought to love and honour God with all our strength and might, from the low bottom of the heart: and our neighbours (yea our enemies) as ourselves inwardly from the ground of the heart, and to do whatsoever God biddeth, and abstain from whatsoever God forbiddeth, with all love and meekness, with a fervent and a burning lust, from the center of the heart, then beginneth the conscience to rage against the law and against God. No sea (be it never so great a tempest) is so unquiet. It is not possible for a natural man to consent to the law, that it should be good, or that God should be righteous, which maketh the law. Man's wit, reason, and will, are so fast glued, yea nailed and chained unto the will of the devil. Neither can any creature loose the bonds, save the blood of Christ.

This is the captivity and bondage whence Christ delivered us, redeemed, and loosed us. His blood, his death, his patience, in suffering rebukes and wrongs, his prayers and fastings, his meekness and fulfilling of the utmost point of the law, peased the wrath of God, brought the favour of God to us again, obtained that God should love us first, and be our Father, and that a merciful Father, that will consider our infirmities and weakness, and will give us his spirit again (which was taken away in the fall of Adam) to rule, govern and strengthen us, and to break the bonds of Satan, wherein we were so straight bound. When Christ is thus wise preached, and the promises rehearsed, which

are contained in the Prophets, in the Psalms, and in divers places of the five books of Moses: then the hearts of them which are elect and chosen, begin to wax soft, and to melt at the bounteous mercy of God, and kindness shewed of Christ. For when the evangelion is preached, the spirit of God entereth into them which God hath ordained and appointed unto eternal life, and openeth their inward eyes, and worketh such belief in them. When the woeful consciences feel and taste how sweet a thing the bitter death of Christ is, and how merciful and loving God is through Christ's purchasing and merits, they begin to love again, and to consent to the law of God, how that it is good, and ought so to be, and that God is righteous which made it, and desire to fulfil the law, even as a sick man desireth to be whole, and are a-hungered and athirst after more righteousness, and after more strength, to fulfil the law more perfectly. And in all that they do, or omit and leave undone, they feel God's honour, and his will with meekness, ever condemning the unperfectness of their deeds by the law.

Now Christ standeth us in double stead, and serveth us two manner wise. First he is our redeemer, deliverer, reconciler, mediator, intercessor, advocate, attorney, solicitor, our hope, comfort, shield, protection, defender, strength, health, satisfaction, and salvation. His blood, his death, all that he ever did, is ours. And Christ himself, with all that he is or can do, is ours. His blood-shedding and all that he did, doeth me as good service, as though I myself had done it. And God (as great as he is) is mine with all that he hath, through Christ and his purchasing. Secondarily after that we be overcome with love and kindness, and now seek to do the will of God (which is a Christian man's nature), then have we Christ, an ensample to counterfeit, as saith Christ himself in John: I have given you an ensample. And in another evangelist, he saith: He that will be great among you shall be your servant and minister, as the Son of Man came to minister and not to be ministered unto. And Paul saith: Counterfeit Christ. And Peter saith: Christ died for you, and left you an ensample to follow his steps. Whatsoever therefore faith hath received of God through Christ's blood and deserving, that same must love shed out every whit, and bestow it on our neighbors unto their profit, yea and that though they be our enemies. By faith we receive of God, and by love we shed out again. And that must we do freely after the ensample of Christ without any other respect, save our neighbour's wealth only, and neither look for reward in earth, nor yet in heaven for our deeds: but of pure love must we bestow ourselves, all that we have, and all that we are able to do, even on our enemies to bring them to God, considering nothing but their wealth, as Christ did ours. Christ did not his deeds to obtain heaven thereby (that had

been a madness), heaven was his already, he was heir thereof, it was his by inheritance: but did them freely for our sakes, considering nothing but our wealth, and to bring the favour of God to us again, and us to God. As no natural son that is his father's heir, doeth his father's will because he would be heir, that he is already by birth: his father gave him that ere he was born, and is loather that he should go without it, than he himself hath wit to be: but of pure love doeth he that he doeth. And ask him why he doeth anything that he doeth, he answereth: My father bade, it is my father's will, it pleaseth my father. Bondservants work for hire, children for love. For their father, with all that he hath, is theirs already. So doth a Christian man freely all that he doeth, considereth nothing but the will of God, and his neighbour's wealth only. If I live chaste, I do it not to obtain heaven thereby. For then should I do wrong to the blood of Christ: Christ's blood hath obtained me that, Christ's merits have made me heir thereof. He is both door and way thitherwards, neither that I look for a higher room in heaven, than they shall have which live in wedlock, other than a whore of the stews (if she repent), for that were the pride of Lucifer. But freely to wait on the evangelion, and to serve my brother withal, even as one hand helpeth another, or one member another, because one feeleth another's grief, and the pain of the one is the pain of the other. Whatsoever is done to the least of us (whether it be good or bad) it is done to Christ. And whatsoever is done to my brother (if I be a Christian man) that same is done to me, neither doth my brother's pain grieve me less than mine own. Neither rejoice I less at his wealth than at mine own. If it were not so: how saith Paul, Let him that rejoiceth rejoice in the Lord, that is to say Christ, which is Lord over all creatures. If my merits obtained me heaven, or a higher room there, then had I wherein I might rejoice besides the Lord.

Here see ye the nature of the law, and the nature of the evangelion. How the law bindeth and damneth all men, and the evangelion looseth them again. The law goeth before, and the evangelion followeth. When a preacher preacheth the law he bindeth all consciences, and when he preacheth the gospel, he looseth them again. These two salves (I mean the law and the gospel) useth God and his preacher to heal and cure sinners withal. The law driveth out the disease, and maketh it appear, and is a sharp salve and a fretting corsey, and killeth the dead flesh, and looseth and draweth the sores out by the roots, and all corruption. It pulleth from a man the trust and confidence that he hath in himself, and in his own works, merits, deservings and ceremonies. It killeth him, sendeth him down to hell, and bringeth him to utter desperation, and prepareth the way of the Lord, as it is written of John the Baptist. For it is not possible

that Christ should come to a man, as long as he trusteth in himself, or in any worldly thing. Then cometh the evangelion, a more gentle plaster, which suppleth and swageth the wounds of the conscience, and bringeth health. It bringeth the spirit of God, which looseth the bonds of Satan, and coupleth us to God, and his will, through strong faith and fervent love, with bonds too strong for the devil, the world, or any creature to loose them. And the poor and wretched sinner feeleth so great mercy, love, and kindness in God, that he is sure in himself how that it is not possible that God should forsake him, or withdraw his mercy and love from him, and boldly crieth out with Paul, saying: Who shall separate us from the love that God loveth us withal? That is to say, what shall make me believe that God loveth me not? Shall tribulation? Anguish? Persecution? Shall hunger? Nakedness? Shall a sword? Nay, I am sure that neither death, nor life, neither angel, neither rule, nor power, neither present things, nor things to come, neither high nor low, neither any creature is able to separate us from the love of God which is in Christ Jesus our Lord. In all such tribulations a Christian man perceiveth that God is his Father, and loveth him, even as he loved Christ when he shed his blood on the cross. Finally, as before, when I was bound to the devil and his will I wrought all manner evil and wickedness, not for hell's sake which is the reward of sin, but because I was heir of hell by birth and bondage to the devil, did I evil, for I could none otherwise do; to do sin was my nature. Even so now since I am coupled to God by Christ's blood, do I well, not for heaven's sake: but because I am heir of heaven by grace and Christ's purchasing, and have the spirit of God, I do good freely, for so is my nature. As a good tree bringeth forth good fruit, and an evil tree evil fruit. By the fruits shall ye know what the tree is. A man's deeds declare what he is within, but make him neither good nor bad, etc. We must be first evil ere we do evil, as a serpent is first poisoned ere he poison. We must be also good ere we do good, as the fire must be first hot ere it warm anything. Take an ensample. As those blind which are cured in the evangelion, could not see till Christ had given them sight, and deaf could not hear, till Christ had given them hearing, and those sick could not do the deeds of a whole man, till Christ had given them health: so can no man do good in his soul, till Christ have loosed him out of the bonds of Satan and have given him wherewith to do good, yea and first have poured into him that self good thing which he sheddeth forth afterward on other. Whatsoever is our own is sin. Whatsoever is above that, is Christ's gift, purchase, doing, and working. He bought it of his Father dearly with his blood, yea with his most bitter death and gave his life for it. Whatsoever good thing is in us, that is given us freely without our deserving or

merits, for Christ's blood's sake. That we desire to follow the will of God, it is the gift of Christ's blood. That we now hate the devil's will (whereunto we were so fast locked, and could not but love it) is also the gift of Christ's blood, unto whom belongeth the praise and honour of our good deeds, and not unto us.

The following is the Lord's Prayer from the Grenville Fragment. A great advance in the language will be seen in comparison with the specimens given of Anglo-Saxon and from Wiclif:

O oure father / which art in heven halowed be thy name. Let thy kyngdom come. Thy wyll be fulfilled / aswell in erth / as hit ys in heven. Geve vs this daye oure dayly breade. And forgeve vs oure treaspases / even as we forgeve them whych treaspas vs. Lede vs nott in to temptacion. but delyvre vs from yvell / Amen.

The quarto edition had notes in the outer margin and references in the inner. There were ninety-one notes, and the majority of these were from Luther's translation. In translating, Tindale made use of the Greek translation of Erasmus (which had been printed in 1516 and reprinted in 1519), the Vulgate, the Latin text printed with Erasmus' Greek, and Luther's German translation which had been published in 1522. He did not base his translation on Wiclif's.

The octavo edition published at Worms contained only the text of the New Testament and a three-page address "To the Reder." There were 12 woodcuts, no notes or marginal references, and no chapter headings. The address follows:

To the Reader

Give diligence reader (I exhort thee) that thou come with a pure mind, and as the Scripture saith with a single eye, unto the words of health, and of eternal life: by the which (if we repent and believe them) we are born anew, created afresh, and enjoy the fruits of the blood of Christ. Which blood crieth not for vengeance, as the blood of Abel: but hath purchased life, love, favour, grace, blessing, and whatsoever is promised in the Scriptures, to them that believe and obey God: and standeth between us and wrath, vengeance, curse, and whatsoever the Scripture threateneth against the unbelievers and disobedient, which resist, and consent not in their hearts to the law of God, that it is right, holy, just, and ought so to be.

Mark the plain and manifest places of the Scriptures, and in doubtful places, see thou add no interpretation contrary to them:

but (as Paul saith) let all be conformable and agreeing to the faith.

Note the difference of the law and of the gospel. The one asketh and requireth, the other pardoneth and forgiveth. The one threateneth, the other promiseth all good things to them that set their trust in Christ only. The gospel signifieth glad tidings, and is nothing but the promises of good things. All is not gospel that is written in the gospel book: for if the law were away thou couldest not know what the gospel meant. Even as thou couldest not see pardon, favour, and grace, except the law rebuked thee, and declared unto thee thy sin, misdeed, and trespass.

Repent and believe the gospel as saith Christ in the first of Mark. Apply always the law to thy deeds, whether thou find lust in the bottom of thine heart to the law ward: and so shalt thou no doubt repent, and feel in thyself a certain sorrow, pain, and grief to thine heart: because thou canst not with full lust do the deeds of the law. Apply the gospel, that is to say the promises, unto the deserving of Christ, and to the mercy of God and his truth, and so shalt thou not despair: but shalt feel God as a kind and a merciful father. And his spirit shall dwell in thee, and shall be strong in thee: and the promises shall be given thee at the last (though not by and by, lest thou shouldst forget thyself and be negligent) and all threatenings shall be forgiven thee for Christ's blood's sake, to whom commit thyself altogether, without respect, either of thy good deeds or of thy bad.

Them that are learned Christianly, I beseech: forasmuch as I am sure, and my conscience beareth me record, that of a pure intent, singly and faithfully I have interpreted it, as far forth as God gave me the gift of knowledge, and understanding: that the rudeness of the work now at the first time, offend them not. but that they consider how that I had no man to counterfeit, neither was helped with English of any that had interpreted the same, or such like things in the Scripture beforetime. Moreover, even very necessity and cumbrance (God is record) above strength, which I will not rehearse, lest we should seem to boast ourselves, caused that many things are lacking, which necessarily are required. Count it as a thing not having his full shape: but as it were born before his time, even as a thing begun rather than finished. In time to come (if God have appointed us thereunto) we will give it his full shape: and put out if ought be added superfluously: and add to if ought be overseen through negligence: and will enforce to bring to compendiousness, that which is now translated at the length, and to give light where it is required, and to seek in certain places more proper English, and with a table to expound the words which are not commonly used, and shew how the Scripture useth many words, which are otherwise understood of the common people: and to help with a

declaration where one tongue taketh not another. And will endeavour ourselves, as it were to seethe it better, and to make it more apt for the weak stomachs: desiring them that are learned, and able, to remember their duty, and to help thereunto: and to bestow unto the edifying of Christ's body (which is the congregation of them that believe) those gifts which they have received of God for the same purpose. The grace that cometh of Christ be with them that love him. Pray for us.

There is no date, and although the title-pages are missing from the two extant octavo copies, as well as from the Grenville Fragment, it is certain that the name of the translator did not appear. To this Tindale makes reference in the preface to his *Parable of the Wicked Mammon* (1528):

William Tyndale otherwise called Hychins to the reader.

Grace and peace with all manner spiritual feeling and living worthy of the kindness of Christ, be with the reader and with all that thirst the will of God, Amen. The cause why I set my name before this little treatise and have not rather done it in the New Testament is that then I followed the counsel of Christ which exhorteth men Matt. vi. to do their good deeds secretly and to be content with the conscience of welldoing (and that God seeth us) and patiently to abide the reward of the last day, which Christ hath purchased for us and now would fain have done likewise, but am compelled otherwise to do.

While I abode a faithful companion which now hath taken another voyage upon him, to preach Christ where (I suppose) he was never yet preached (God which put in his heart thither to go send his spirit with him, comfort him and bring his purpose to good effect) one William Roye a man somewhat crafty when he cometh unto new acquaintance and before he be thorough known and namely when all is spent, came unto me and offered his help. As long as he had no money, somewhat I could rule him: but as soon as he had gotten him money, he became like himself again. Nevertheless I suffered all things till that was ended which I could not do alone without one both to write and to help me to compare the texts together. When that was ended I took my leave and bade him farewell for our two lives, and as men say a day longer. After we were departed he went, and got him new friends which thing to do he passeth all that ever I yet knew. And there when he had stored him of money he got him to Argentine where he professeth wonderful faculties and maketh boast of no small things. . . .

Some man will ask peradventure why I take the labour to make this work, inasmuch as they will burn it, seeing they burnt the Gospel. I answer, in burning the New Testament they did

none other thing than that I looked for, no more shall they do if they burn me also, if it be God's will it shall so be. Nevertheless in translating the New Testament I did my duty, and so do I now, and will do as much more as God hath ordained me to do. And as I offered that to all men to correct it, whosoever could, even so do I this. Whosoever therefore readeth this, compare it unto the Scripture. If God's word bear record unto it and thou also feelest in thine heart that it is so, be of good comfort and give God thanks. If God's word condemn it, then hold it accursed, and so do all other doctrines. As Paul counselleth his Galatians, Believe not every spirit suddenly, but judge them by the word of God which is the trial of all doctrine and lasteth for ever. Amen.

Several editions of Tindale's Testament were issued by others than himself before he issued a revised version as contemplated in the address to the reader in the 1525 octavo. Some of these were tampered with in such a manner as to provoke his anger. It was 1534 before he issued another edition. In the meantime he had published the Pentateuch, 1530, and in the preface to Genesis he gives the reasons which moved him at first to translate the New Testament.

W. T. To the Reader

When I had translated the New Testament, I added an epistle unto the latter end, in which I desired them that were learned to amend if aught were found amiss. But our malicious and wily hypocrites which are so stubborn and hardhearted in their wicked abominations that it is not possible for them to amend anything at all (as we see by daily experience when their both livings and doings are rebuked with the truth) say, some of them that it is impossible to translate the Scripture into English, some that it is not lawful for the lay people to have it in their mother tongue, some that it would make them all heretics, as it would no doubt from many things which they of long time have falsely taught, and that is the whole cause wherefore they forbid it, though they other cloaks pretend. And some or rather everyone, say that it would make them rise against the king, whom they themselves (unto their damnation) never yet obeyed, and lest these temporal rulers should see their falsehood, if the Scripture came to light, causeth them so to lie.

And as for my translation in which they affirm unto the lay people (as I have heard say) to be I wot not how many thousand heresies, so that it cannot be mended or corrected, they have yet taken so great pain to examine it, and to compare it unto that they would fain have it and to their own imaginations and juggling terms, and to have somewhat to rail at, and under that

cloak to blaspheme the truth, that they might with as little labour (as I suppose) have translated the most part of the Bible. For they which in times past were wont to look on no more Scripture than they found in their duns or such like devilish doctrine, have yet now so narrowly looked on my translation, that there is not so much as one I therein if it lacks a tittle over its head, but they have noted it, and number it unto the ignorant people for a heresy. Finally in this they be all agreed, to drive you from the knowledge of the Scripture, and that ye shall not have the text thereof in the mother tongue, and to keep the world still in darkness, to the intent they might sit in the consciences of the people, through vain superstition and false doctrine, to satisfy their filthy lusts, their proud ambition, and unsatiable covetousness, and to exalt their own honour above king and emperor, yea and above God himself.

A thousand books had they leaver to be put forth against their abominable doings and doctrine, than that the Scripture should come to light. For as long as they may keep that down, they will so darken the right way with the mist of their sophistry, and so tangle them that either rebuke or despise their abominations with arguments of philosophy and with worldly similitudes and apparent reasons of natural wisdom. And with wresting the Scripture unto their own purpose clean contrary unto the process, order and meaning of the text, and so delude them in descanting upon it with allegories, and amaze them expounding it in many senses before the unlearned lay people (when it hath but one simple literal sense whose light the owls cannot abide) that though thou feel in thine heart and art sure how that all is false that they say, yet couldst thou not solve their subtle riddles.

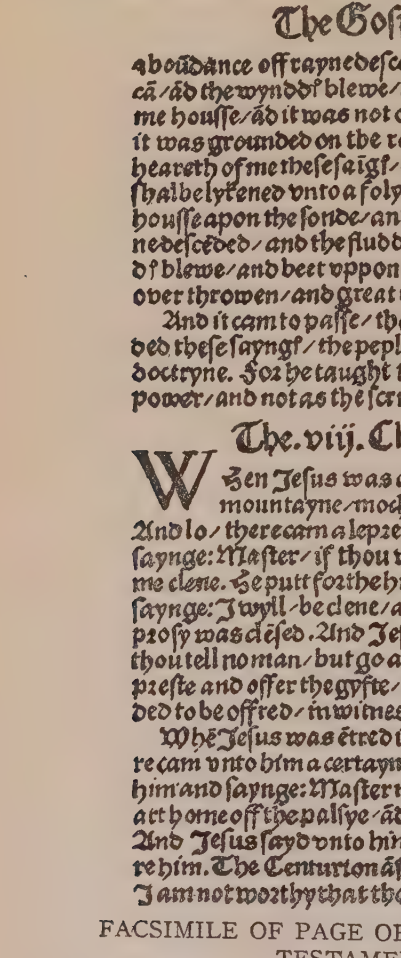
Which thing only moved me to translate the New Testament. Because I had perceived by experience, how that it was impossible to stablish the lay people in any truth except the Scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order and meaning of the text: for else whatsoever truth is taught them, these enemies of all truth quench it again, partly with the smoke of their bottomless pit whereof thou readest Apocalypse ix. that is, with apparent reasons of sophistry and traditions of their own making, founded without ground of Scripture, and partly in juggling with the text, expounding it in such a sense as is impossible to gather of the text, if thou see the process, order and meaning thereof.

And even in the bishop of London's house I intended to have done it. For when I was so turmoiled in the country where I was that I could no longer there dwell (the process whereof were too long here to rehearse) I this wise thought in myself, this I suffer because the priests of the country be unlearned, as

God it knoweth there are a full ignorant sort which have seen no more Latin than that they read in their portesses and missals which yet many of them can scarcely read (except it be *Albertus de secretis mulierum* in which yet, though they be never so sorrily learned, they pore day and night and make notes therein and all to teach the midwives as they say, and *linwood* a book of constitutions to gather tithes, mortuaries, offerings, customs, and other pillage, which they call, not theirs but God's part and the duty of holy church, to discharge their consciences withal: for they are bound that they shall not diminish, but increase all things unto the utmost of their powers) and therefore (because they are thus unlearned thought I) when they come together to the alehouse, which is their preaching place, they affirm that my sayings are heresy, And besides that they add to of their own heads which I never spake, as the manner is to prolong the tale to shorten the time withal, and accuse me secretly to the chancellor and other the bishop's officers. And indeed when I came before the chancellor, he threatened me grievously, and reviled me and rated me as though I had been a dog, and laid to my charge whereof there could be none accuser brought forth (as their manner is not to bring forth the accuser) and yet all the priests of the country were that same day there. As I this thought the bishop of London came to my remembrance whom Erasmus (whose tongue maketh of little gnats great elephants and lifteth up above the stars whosoever giveth him a little exhibition) praiseth exceedingly among other in his annotations on the New Testament for his great learning. Then thought I, if I might come to this man's service, I were happy. And so I got me to London and through the acquaintance of my master came to Sir Harry Gilford the king's grace's controller, and brought him an oration of Isocrates which I had translated out of Greek into English, and desired him to speak unto my lord of London for me, which he also did as he shewed me, and willed me to write an epistle to my lord, and to go to him myself which I also did, and delivered my epistle to a servant of his own, one William Hebilthwayte, a man of mine old acquaintance. But God which knoweth what is within hypocrites, saw that I was beguiled, and that that counsel was not the next way unto my purpose. And therefore he got me no favour in my lord's sight.

Whereupon my lord answered me, his house was full, he had more than he could well find, and advised me to seek in London, where he said I could not lack a service. And so in London I abode almost a year and marked the course of the world, and heard our praters, I would say our preachers, how they boasted themselves and their high authority, and beheld the pomp of our prelates and how busied they were as they yet are, to set peace and unity in the world (though it be not possible for

them that walk in darkness to continue long in peace, for they cannot but either stumble or dash themselves at one thing or another that shall clean unquiet altogether) and saw things whereof I defer to speak at this time and understood at the last not only that there was no room in my lord of London's palace



The Gospell.

aboūdance off raynedescended / and the fludds cā / āde the wynds blewe / āde bett vppō that same housse / āde it was not overthrowen becausse it was grounded on the rocke. And whosoever heareth of me thesse saīgs / āde doth not the same / shalbelykened vnto a folysh mā / which bilt his housse apon the sonde / and abundaunce of raynedescēded / and the fludds cam / and the wynds blewe / and beet vppon that housse / āde it was overthrowen / and great was the fall offit.

And it cam to passe / that whē Jesus hadended thesse saynge / the peple were astōnied at his doctryne. For he taught them as one hauynge power / and not as the scribes.

The. viij. Chapter.

When Jesus was come downe from the mountayne / moch people folowed him. And lo / there cam a lepre / and worsheped him saynge: Master / if thou wylt / thou canst make me clene. He putt forthe his hōd and touched hi saynge: I wyll / be clene / and immediatly his lepry was clēsed. And Jesus said vnto him. Se thou tell no man / but go and shewe thysilf to the preste and offer the gyfte / that Moses commaūded to be offred / in witnes to them.

Whē Jesus was ētred in to Capernaum / there cam vnto him a certayne Cēturion / besechyng him and saynge: Master my servaunt lyeth sicke at home off the palsye / āde is grevously payned. And Jesus sayd vnto him: I wyll come and cure him. The Centurion āswered and saide: Syr I am not worthy that thou shuldest com vnder

FACSIMILE OF PAGE OF TINDALE'S OCTAVO TESTAMENT, 1525

to translate the New Testament, but also that there was no place to do it in all England, as experience doth now openly declare.

Under what manner therefore should I now submit this book to be corrected and amended of them, which can suffer nothing to be well? Or what protestation should I make in such a matter unto our prelates those stubborn Nimrods which so

mightily fight against God and resist his holy spirit, enforcing with all craft and subtlety to quench the light of the everlasting testament, promises and appointment made between God and us: and heaping the fierce wrath of God upon all princes and rulers, mocking them with false feigned names of hypocrisy, and serving their lusts at all points, and dispensing with them even of the very laws of God, of which Christ himself testifieth Matthew v. that not so much as one tittle thereof may perish or be broken. And of which the prophet saith Psalm cxviii, Thou hast commanded thy laws to be kept *meod,* that is in Hebrew exceedingly, with all diligence, might and power, and have made them so mad with their juggling charms and crafty persuasions that they think it full satisfaction for all their wicked living, to torment such as tell them truth, and to burn the word of their soul's health and slay whomsoever believe thereon.

Notwithstanding yet I submit this book and all other that I have either made or translated, or shall in time to come (if it be God's will that I shall further labour in his harvest) unto all them that submit themselves unto the word of God, to be corrected of them, yea and moreover to be disallowed and also burnt, if it seem worthy when they have examined it with the Hebrew, so that they first put forth of their own translating another that is more correct.

In the 1530 Pentateuch there was a prologue to each of the five books. Genesis and Numbers were printed in black letter; Exodus, Leviticus, and Deuteronomy in roman type. There were 11 woodcuts in Exodus, "the forme of Aaron with all his apparell," and objects in the tabernacle. There were some marginal notes of a strongly anti-Roman tendency. Altogether there were 384 leaves with folios. At the end of Genesis was the following colophon:

Emprented at Marlborrow, in the land of Hesse, by me Hans Luft, the yere of oure Lorde, M.CCCCC.XXX, the xvij dayes of Januarii.

It was doubtless Tindale's intention to translate the whole Bible, but besides the New Testament and the Pentateuch the only other portion published by him was Jonah, with the following title:

The prophet Ionas, with an introduction before, teachinge to understande him and the right use also of all the scripture.

He had, however, translated from Joshua to 2 Chronicles, the manuscript of which was used by John Rogers in preparing Matthew's Bible.

An altered version of Tindale's was published by George Joye at Antwerp, August, 1534. The only copy known is in the Grenville Collection at the British Museum. It was published without a name, and the colophon read:

Here endeth the Newe Testament diligently ouersene and corrected and printed now agayn at Antwerpe by me Widowe of Christoffel of Endhoue In the yere of our Lorde. M.CCCCC and xxxiiij. in August.

Tindale's revised edition appeared in November of the same year, 1534, in which Joye's edition appeared in August. The title-page, of which an illustration is here given, reads:

The newe Testament dylygently corrected and compared with the Greke by Willyam Tindale: and fynesshed in the yere of oure Lorde God. A.M.D. & xxxiiij in the moneth of Nouember.

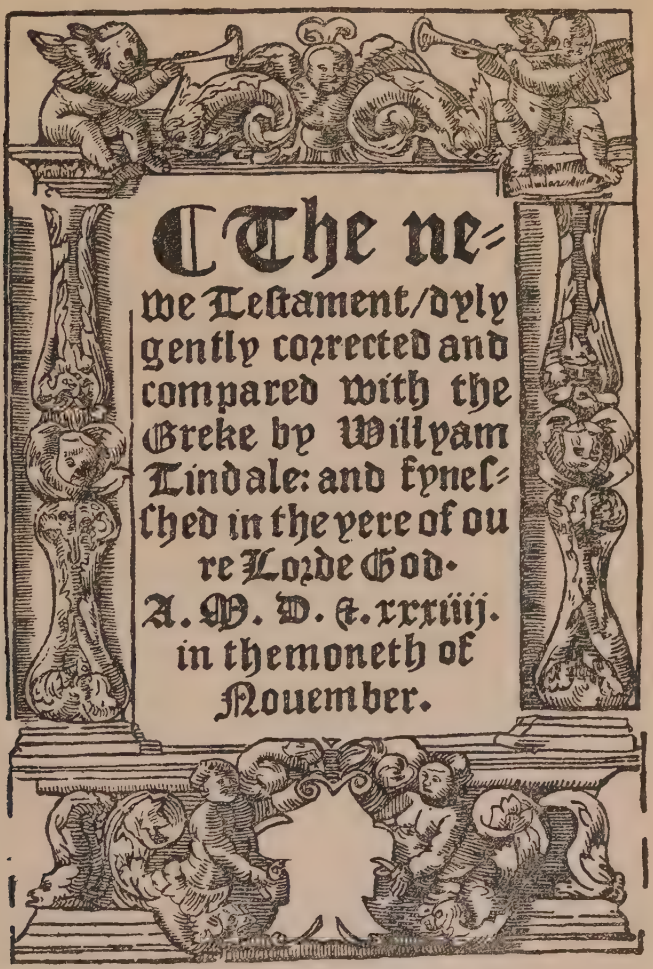
A further edition was published by Tindale, the text of which was printed in 1534 and the title added in 1535. The title-page was:

The newe Testament yet once agayne corrected by Willyam Tindale. Where vnto is added a Kalendar and a necessarye Table wherein easely and lightelye maye be founde any storye contayned in the foure Euangelistes and in the Actes of the Apostles.
Prynted in the yere of oure Lorde God. M.D. & xxxv.

There were altogether nine other editions in 1535 and 1536, and by 1566 more than forty editions had been issued. These are all minutely described in Francis Fry's handsome volume, published in 1878, *A Bibliographical Description of the Editions of the New Testament, Tyndale's Version, 1525-1566.*

Tindale was treacherously arrested May 23, 1535, and imprisoned in Vilvorde Castle, about 18 miles from Antwerp and 6 miles from Brussels. While there he labored diligently at his task of translation, and the only autograph of his extant is a letter written in Latin while he was imprisoned. It was found by Mr. Galesloot in the archives of the Council of Brabant and was first published by Demaus. In one place Tindale askes the governor to send him warmer clothing if he is to stay the winter there; and in another he asks for a candle in the evening, as it is wearisome to sit in the dark, and his Hebrew Bible, grammar, and dictionary that he may spend his time in study.

After sixteen months' imprisonment Tindale was first strangled and then burned at the stake on October 6, 1536. As he died his last words were a prayer, "Lord, open the King of England's eyes."



TITLE-PAGE OF TINDALE'S 1534 TESTAMENT

Edward Arber says in the conclusion of his introductory essay to the facsimile reproduction of the Grenville Fragment, published in 1871:

Of the fruits of the English Scriptures who may sufficiently speak? One great tangible result has been the ennobling and perpetual elevating of the English character. Had the bishops stamped out the Bible, England would have been as Italy and Spain were, and much of the world's history would have been differently written. Hence the story of the English Bible is forever interwoven with the history of England and of the United States. The free Word of God has brought to us freedom of mind, of soul, and of estate; and we in this, as in so many other things, now inherit, without even a passing thought, principles and privileges which our forefathers often times purchased with

VILVORDE CASTLE

their lives. May we in like manner be found faithful to all that is true and right in our day and generation, and hand down intact to our children the munificent gifts which we have received, for nothing, from our ancestors.

What shall we say of the illustrious translator? Strange alchemy! by transmuting the thought of one language into the expression of another to free a people from ignorance, priestcraft, mental and spiritual serfdom. Yet by the grace of God so it was. Tyndale saw his life's work accomplished. Ere he was taken away the ploughboy came to know the Scriptures.

James Anthony Froude has written:

The peculiar genius which breathes through the English Bible, the mingled tenderness and majesty, the Saxon simplicity, the grandeur—unequalled, unapproached in the attempted improvement of modern scholars—all are here and bear the impress of the mind of one man and that man William Tyndale.

Bishop Ellicott says of Tyndale's 1534 Testament, that it "will remain to the end of time a monument of the courage, patience, learning, competent scholarship, thorough faithfulness, and clear English sense of the noble hearted and devoted editor."

In the preface to Bosworth and Waring's *Gothic and Anglo-Saxon Gospels*, published in London, 1865, the descent of the Authorized Version is thus stated:

Our present English Version was based upon the Bishops' Bible of 1568, and that upon Cranmer's of 1539, which was a new edition of Matthew's Bible of 1537, partly from Coverdale of 1535, but chiefly from Tyndale; in other words, our present Authorized translation is *mainly* that of Tyndale made from the original Hebrew and Greek.

X. MYLES COVERDALE AND THE FIRST PRINTED ENGLISH BIBLE

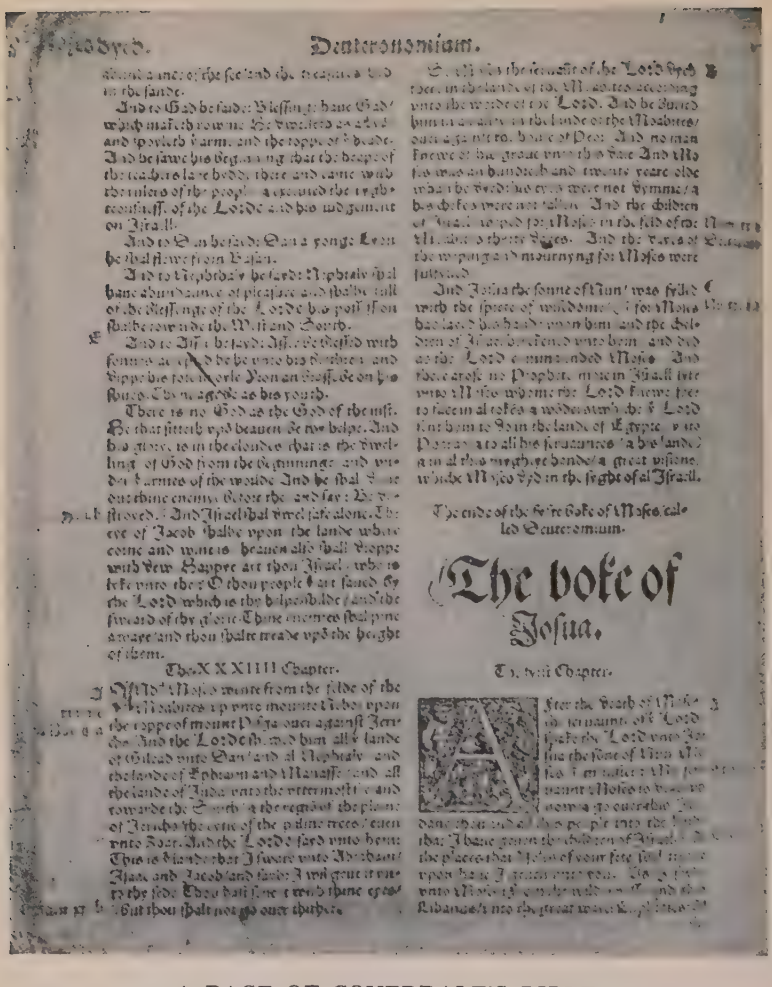
MYLES COVERDALE was born in the district of Coverdale, in the North Riding of Yorkshire, in or about the year 1488. He was educated at Cambridge in an Augustinian monastery presided over by Dr. Barnes, who later was condemned as a heretic. While at Cambridge he studied diligently, possibly under Erasmus, and was proficient both in languages and in the knowledge of the Scriptures. He also while there adopted the principles of the Reformers, and after leaving began to preach against some of the doctrines and practices of Rome. Because of the opposition this stirred he went to the Continent about 1527 or 1529, but it is doubtful whether he ever met Tindale.

Coverdale's zeal for Bible study is expressed in a letter which he wrote to Thomas Cromwell, who for a time was a great favorite of Henry VIII, but later fell under his displeasure and was executed. In that letter Coverdale said:

> Now I begin to taste of Holy Scriptures: now honour be to God! I am set to the most sweet smell of holy letters, with the godly savor of holy and ancient doctors, unto whose knowledge I cannot attain without diversity of books, as is not unknown to your most excellent wisdom. Nothing in the world I desire but books, as concerning my learning; they once had, I do not doubt but Almighty God shall perform that in me, which he of his most plentiful favour and grace hath begun.

When or where Coverdale did his work of translation is not known, but in 1535 he sent forth the first complete English printed Bible, including both Old and New Testaments and Apocrypha. The place of printing is not known certainly, but it is supposed to have been printed by Froschouer at Zurich. It is important to note that in 1534 Henry VIII had broken with Rome and been recognized as the head of the church in England.

In 1530, influenced doubtless by the attitude of the prelates toward Tindale's New Testament, Henry VIII had



Deuteronomium.

dience vnto the see lande the reapers and in the sande.

And to Gad he sayde: Blessed be he that maketh rowme for Gad which dwelleth as a lyon and sporteth harmes and the toppe of the heade. And he sawe his beginning that the keepe of the captayne is layde beside, there and came with the rulers of the people, executed the righteousnesse of the Lorde and his iudgement on Israell.

And to Dan he sayde: Dan a yonge Lyon he shall skowre from Basan.

And to Nephthaly he sayde: Nephtaly shall haue abundance of pleasure and shalbe full of the blessinge of the Lorde his possession shalbe towarde the West and South.

And to Aser he sayde: Aser be blessed with sonnes as a man he be vnto his brethren and dippe his foote in oyle. Yron an brasse be on his shoes. Thy strength as thy youth.

There is no God as the God of thy ryghteousnesse that sitteth vpo heauen to be thy helpe. And his glory is in the cloudes that is the dwelling of God from the beginninge and vnder his armes of the worlde. And he shal caste out thine enemye before the and say: Be destroyed. And Israell shal dwell safe alone. The eye of Jacob shalbe vpon the lande where corne and wine is heauen also shall droppe with dewe. Happye art thou Israell who is like vnto thee? O thou people yt art saued by the Lord which is the helpe of thine and the sworde of thy glorie. Thine enemyes shal come aware and thou shalte treade vpo the heyght of them.

The XXXIIII Chapter.

AND Moyses went from the felde of the Moabites vp vnto mount Nebo vpon the toppe of mount Pisga ouer against Jericho. And the Lorde shewed him all the lande of Gilead vnto Dan and all Nephtaly and the lande of Ephraim and Manasse and all the lande of Juda vnto the vttermoste sea and towarde the South & the region of the plaine of Jericho the cyte of the palme trees vnto Zoar. And the Lorde sayd vnto him: This is the lande yt I swore vnto Abraham Isaac and Jacob and sayde: I will geue it vnto thy sede. Thou hast sene it with thine eyes but thou shalt not go ouer thyther.

So Moyses the seruaunt of the Lorde dyed there in the lande of the Moabites according vnto the worde of the Lorde. And he buried him in a valley in the lande of the Moabites ouer against Bethpeor. And no man knewe of his sepulchre vnto this daye. And Moyses was an hundreth and twentye yeare olde when he dyed: his eyes were not dymme, & his chekes were not fallen. And the children of Israell wepte for Moyses in the felde of the Moabites thirtye dayes. And the dayes of wepinge and mournyng for Moyses were fulfylled.

And Josua the sonne of Nun was fylled with the spirite of wisdome, for Moyses had layde his handes vpon him and the children of Israel harkened vnto him and dyd as the Lorde commanded Moyses. And there arose no Prophet more in Israell like vnto Moyses whome the Lorde knewe face to face in all tokes & wonders which the Lorde sent him to doo in the lande of Egypte vnto Pharao and all his seruauntes & his lande, & in all the mighty hande & great visione, which Moyses dyd in the sight of all Israell.

The ende of the fyue Bokes of Moyses called Deuteronomium.

The boke of Josua.

The first Chapter.

AFter the death of Moyses the seruaunt of the Lorde spake the Lorde vnto Josua the sone of Nun Moyses minister: My seruaunt Moyses is dead. Now go ouer this Jordane thou and all this people into the lande that I shall geue vnto the children of Israel. Euery place that the soole of your fote shall treade vpon haue I geuen vnto you. As I spake vnto Moyses from the wilderneis and this Libanus vnto the great water Eufrates

A PAGE OF COVERDALE'S BIBLE

caused it to be known, as quoted by Westcott, from Wilkin's *Concilia*, that he

by the advice and deliberation of his council, and the agreement of great learned men, thinketh in his conscience that the divulging of this Scripture at this time in the English tongue to be committed to the people, should rather be to the further confusion and detraction than the edification of their souls.

But the work of translation and publication had begun, and no ecclesiastical or regal power could stop it. In 1534, at a convocation at Canterbury presided over by Cranmer, it was resolved to petition the king to

vouchsafe to decree that a translation of the Scriptures into English should be made by certain honest and learned men whom the king should nominate; and that the Scriptures so translated should be delivered to the people according to their learning.

This, however, had no tangible result.

Coverdale's Bible was issued with the title:

BIBLIA The Bible / that is, the holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn in to Englishe. M.D.XXXV.

S. Paul II Tessa. III.

Praie for vs, that the worde of God maie haue fre passage, and be glorified. &ct.

S. Paul Col. III.

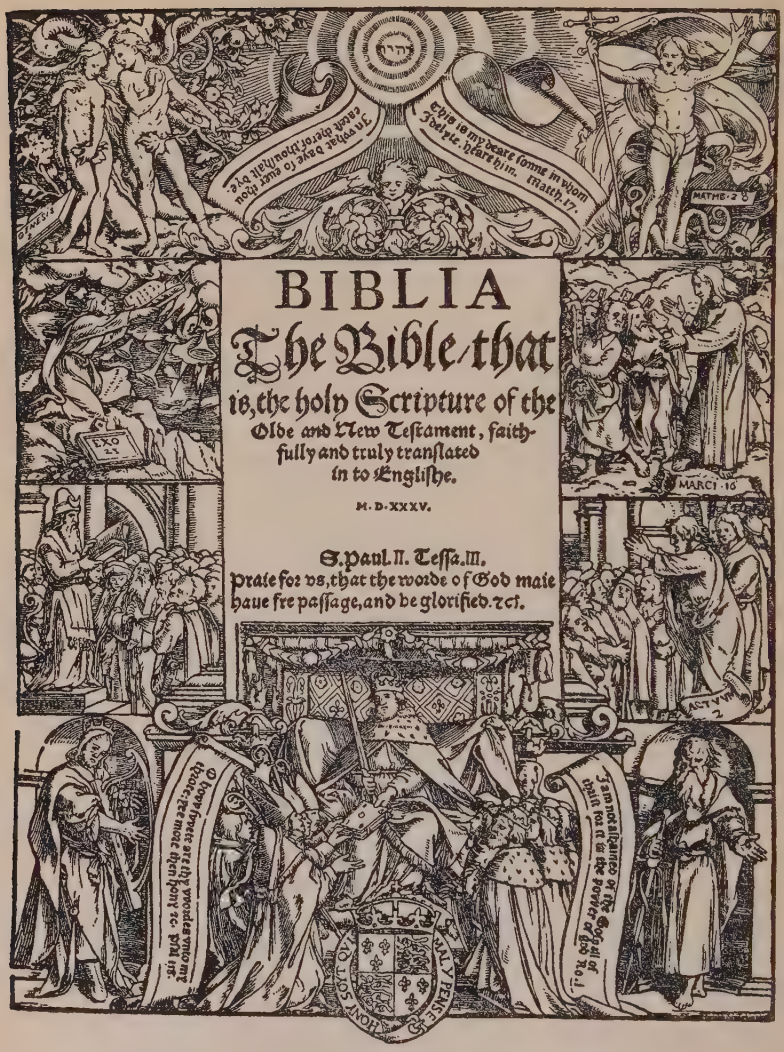
Let the worde of Christ dwell in you plenteously in all wyszdome. &ct.

Josue I.

Let not the boke of this lawe departe out of thy mouth, but exercyse thyselfe therein daye and nighte. &ct.

Coverdale's 1535 Bible was published complete, in 1838, by Bagster, the reprint being made from a copy in the library of the Duke of Sussex. The illustration here given is from that reprint. It will be noted that only one of the three verses is in this copy. The title pages differ considerably in the various copies, and in those which have the three verses there is also a Latin inscription on each side of the panels. The title-page may be described thus:

At the top in the center is the sun with the Hebrew name Yahweh from which radiates the word of God. On the left are


In thine herte to ewe thou
shalt obserue thy lawe.
This is my beare sonne in whom
I delyte. heare him. Matth. 17.
BIBLIA
The Bible/that
is, the holy Scripture of the
Olde and New Testament, faith-
fully and truly translated
in to Englishe.
M.D.XXXV.
S. Paul. II. Tessa. III.
Praie for vs, that the worde of God maie
haue fre passage, and be glorified. &c.
MARCI. 16
ACTVM 2
I am not ashamed of the Gospell of
Christ for it is the power of God. Ro. I.
O Gospell worthy all light wonder
thou art. Psal. 118.

TITLE-PAGE OF COVERDALE'S BIBLE, 1535

Adam and Eve and the tree of knowledge in which the serpent is intertwined, and, on a scroll, "In what daye so euer thou eatest thereof, thou shalt dye. Genesis 2." On the right is the risen Christ (Mathe 28), with the words, "This is my deare sonne in vhom I delyte, heare him. Matt. 17." In the bottom panel in the center, is Henry VIII, seated on his throne, with the royal arms beneath his feet. At the left the bishops are presenting to him the Bible and at the right the peers are kneeling. Behind the bishops is David with his harp, and on a scroll, "O hovv swete are thy vvordes vnto my throte: yee more then hony &c. Psal. 118." Behind the peers is the apostle Paul, and, on a scroll, "I am not ashamed of the Gospell of Christ for it is the povver of god Ro. i." On the left side is Moses with the tables of the law (Exo. 21), and, below, Ezra reading the law (Esdre 9). On the right side Jesus is speaking to the disciples (Marci 16), and, below, the apostle Peter addressing the multitudes (Actvvm 2).

An act had been passed that books printed abroad must be sent to England in sheets that the English binders might profit by binding them. So it was possible to change the title-pages and introductory matter in different copies. The words "Douche and Latyn" were objectionable to the clergy, so they were left out in later copies. The earliest copies did not contain a dedication to the king, but the later ones did. Some early copies mentioned "queen Anne" as the king's "dearest just wife, and most virtuous pryncesse"; in later ones "Jane" was substituted.

James Nycholson, of Southwark, London, printed the new preliminary pages, and in 1537 printed an edition with a line on the title-page, "Set foorth with the Kynges moost gracious license."

There are no perfect copies of the first edition extant, but a very fine example is in the New York Public Library. It once belonged to Lord Hampton's library and later to J. J. Astor. It is printed in black letter, with roman type to distinguish parts now printed in italics. It is a small quarto with references at the side and with paragraph letters. It is printed in two columns, with many quaint woodcuts. There are separate title-pages to the "Prophetes," set before Isaiah; to the "Apocripha"; to the New Testament; each of which has three rows of three panels, the top and bottom being allegorical, and the middle row having the names of the books in the center and conventional designs at the sides. The colophon is:

Prynted in the yeare of oure LORDE M.D. xxxv. and fynished the fourth daye of October.

The Dedication and Prologue are as follows:

Unto the most victorious Prince and our most gracious sovereign Lord, King Henry the Eighth, King of England and of France, Lord of Ireland, etc., Defender of the Faith, and under God the chief and supreme head of the Church of England.

The right and just administration of the laws that God gave unto Moses and unto Joshua: the testimony of faithfulness that God gave of David: the plenteous abundance of wisdom that God gave unto Solomon: the lucky and prosperous age with the multiplication of seed which God gave unto Abraham and Sarah his wife, be given unto you, most gracious Prince, with your dearest just wife, and most virtuous Princess, Queen Anne. Amen.

Caiaphas being bishop of that year, like a blind prophet (not understanding what he said) prophesied, that it was better to put Christ unto death, than that all the people should perish: he meaning that Christ was a heretic, a deceiver of the people, and a destroyer of the law, and that it was better therefore to put Christ unto death, than to suffer him for to live, and to deceive the people, etc., where in very deed Christ was the true prophet, the true Messiah, and the only true Saviour of the world, sent of his heavenly Father to suffer the most cruel, most shameful, and most necessary death for our redemption: according to the meaning of the prophecy truly understood.

Even after the same manner the blind bishop of Rome (that blind Balaam I say) not understanding what he did, gave unto your grace this title: *Defender of the faith,* only because your highness suffered your bishops to burn God's word the root of faith, and to persecute the lovers and ministers of the same, where in very deed the blind bishop (though he knew not what he did) prophesied, that by the righteous administration and continual diligence of your grace, the faith should so be defended, that God's word the mother of faith with the fruits thereof, should have his free course throughout all Christendom, but specially in your realm.

If your highness now of your princely benignity will pardon me to compare these two bishops (I mean bishop Caiaphas and the bishop of Rome) and their prophecies together, I doubt not but we shall find them agree like brethren, though the one be a Jew and the other a counterfeit Christian. First, Caiaphas prophesied that it was better to put Christ unto death, than that the people should perish. The bishop of Rome also, not knowing what he prophesied, gave your grace this title: *Defender of the faith.* The truth of both these prophecies is of the Holy Ghost (as was Balaam's prophecy) though they that spake them knew

not what they said. The truth of Caiaphas' prophecy is, that it was necessary for man's salvation, that Christ by his death should overcome death, and redeem us. And the truth of our Balaam's prophecy is, that your grace in very deed should defend the faith, yea even the true faith of Christ, no dreams, no fables, no heresy, no papistical inventions, but the uncorrupt faith of God's most holy word, which to set forth (praised be the goodness of God, and increase your gracious purpose) your highness with your most honourable council applieth all his study and endeavour.

These two blind bishops now agree in the understanding of their prophecies: for Caiaphas taketh Christ for a heretic. Our Balaam taketh the word of Christ for heresy. Caiaphas judgeth it to be a good deed to put Christ unto death, that he should not deceive the people. Our Balaam calleth defending of the faith, the suppressing, keeping secret, and burning of the word of faith: lest the light thereof should utter his darkness: lest his own decretals and decrees, his own laws and constitutions, his own statutes and inventions should come to none effect: lest his intolerable exactions and usurpations should lose their strength: lest it should be known what a thief and murderer he is in the cause of Christ, and how heinous a traitor to God and man in defrauding all Christian kings and princes of their due obedience: lest we your grace's subjects should have eyes in the word of God, at the last to spy out his crafty conveyance and jugglings: and lest men should see how sore he and his false apostles have deceived all Christendom, specially your noble realm of England.

Thus your grace seeth how brotherly the Jewish bishop and our Balaam agree together, not only in mitre and outward appearance: but as the one persecuted the Lord Jesus in his own person, so doth the other persecute his word and resisteth his holy ordinance in the authority of his anointed kings. For so much now as the word of God is the only truth that driveth away all lies, and discloseth all juggling and deceit, therefore is our Balaam of Rome so loath that the Scripture should be known in the mother tongue: lest if kings and princes (specially above all other) were exercised therein, they should reclaim and challenge again their due authority, which he falsely hath usurped so many years, and so to tie him shorter: and lest the people being taught by the word of God, should fall from the false feigned obedience of him and his disguised apostles, unto the true obedience commanded by God's own mouth: as namely, to obey their prince, to obey father and mother, etc., and not to step over father and mother's belly to enter into his painted religions, as his hypocrites teach. For he knoweth well enough, that if the clear sun of God's word come once to the heat of the day, it shall drive away

all the foul mist of his devilish doctrines. Therefore were it more to the maintenance of antichrist's kingdom, that the world were still in ignorance and blindness, and that the Scripture should never come to light. For the Scripture (both in the Old Testament and in the New) declareth most abundantly that the office, authority and power given of God unto kings, is in earth above all other powers: let them call themselves popes, cardinals, or whatsoever they will, the word of God declareth them (yea and commandeth them under pain of damnation) to be obedient unto the temporal sword, as in the Old Testament all the prophets, priests and Levites were. And in the New Testament Christ and his apostles both were obedient themselves and taught obedience of all men unto their princes and temporal rulers: which here unto us in the world present the person of God, and are called gods in the Scripture, because of the excellency of their office. And though there were no more authorities but the same, to prove the pre-eminence of the temporal sword, yet by this the Scripture declareth plainly, that as there is nothing above God so is there no man above the king in his realm, but that he only under God is the chief head of all the congregation and church of the same. And in token that this is true, there hath been of old antiquity (and is yet unto this day) a loving ceremony used in your realm of England, that when your grace's subjects read your letters, or begin to talk or commune of your highness, they move their bonnets for a sign and token of reverence unto your grace, as to their most sovereign lord and head under God, which thing no man useth to do to any bishop. Whereby (if our understanding were not blinded) we might evidently perceive, that even very nature teacheth us the same that Scripture commandeth us: and that like as it is against God's word that a king should not be the chief head of his people, even so (I say) is it against kind that we should know any other head above him under God.

And that no priest nor bishop is exempt (nor can be lawfully) from the obedience of his prince, the Scripture is full both of straight commandments and practices of the holiest men. Aaron was obedient unto Moses and called him his lord, though he was his own brother. Eleasar and Phineas were under the obedience of Joshua. Nathan the prophet fell down to the ground before King David, he had his prince in such reverence (he made not the king for to kiss his foot as the bishop of Rome maketh emperors to do). Notwithstanding he spared not to rebuke him, and that right sharply, when he fell from the word of God to adultery and manslaughter. For he was not afraid to reprove him of his sins, no more than Elias the prophet stood in fear to say unto king Ahab: It is thou and thy father's house that trouble Israel, because ye have forsaken the commandments

of the Lord, and walk after Baal. And as John Baptist durst say unto king Herod: It is not lawful for thee to take thy brother's wife. But to my purpose I pass over innumerable more ensamples both of the Old Testament and of the New, for fear lest I be too tedious unto your grace. Summa, in all godly regiments of old time the king and temporal judge was obeyed of every man, and was always under God the chief and supreme head of the whole congregation, and deposed even priests when he saw an urgent cause, as Solomon did unto Abiathar: Who could then stand against the godly obedience of his prince (except he would be at defiance with God and all his holy ordinances) that were well acquainted with the Holy Scripture, which so earnestly commendeth unto every one of us the authority and power given of God unto kings and temporal rulers? Therefore doth Moses so straightly forbid the Israelites to speak so much as an evil word against the prince of the people, much less then to disobey him, or to withstand him. Doth not Jeremy the prophet and Baruch also exhort the people in captivity to pray for the prosperous welfare of the king of Babylon, and to obey him, though he was an infidel? In the New Testament when our Saviour Christ (being yet free and Lord of all kings and princes) shewed his obedience in paying the tribute to our ensample, did he not a miracle there in putting the piece of money in the fish's mouth (that Peter might pay the customer therewith) and all to establish the obedience due unto princes? Did not Joseph and Mary the mother of our Saviour Christ depart from Nazareth unto Bethlehem, so far from home, to show their obedience in paying the tax to the prince? And would not our Saviour be born in the same obedience? Doth not Paul pronounce him to resist God himself, that resisteth the authority of his prince? And (to be short) the apostle Peter doth not only establish the obedience unto princes and temporal rulers but affirmeth plainly the king (and no bishop) to be the chief head. Innumerable places more are there in Scripture which bind us to the obedience of our prince, and declare unto us, that no man is nor can be lawfully excepted from the same: but that all the ministers of God's word are under the temporal sword: and princes only to owe obedience unto God and his word.

And whereas Antichrist unto your grace's time did thrust his head into the imperial crown of your highness (as he doth yet with other noble princes more) that learned he of Satan the author of pride, and therein doth he both against the doctrine and also against the ensample of Christ: which because his kingdom was not of this world, meddled with no temporal matters, as it is evident both by his words and practice: Luke xii, Matt. xxvi, John vi, John xviii, where he that hath eyes to see, may see: and he that hath ears to hear, may hear, that Christ's admin-

istration was nothing temporal, but plain spiritual, as he himself affirmeth and proveth in the fourth chapter of St. Luke out of the prophet Isaiah: where all bishops and priests may see how far their binding and loosing extendeth, and wherein their office consisteth, namely in preaching the gospel, etc.

Wherefore (most gracious prince) there is no tongue, I think, that can fully express and declare the untolerable injuries which have been done unto God, to all princes and to the commonalties of all Christian realms, since they which should be only the ministers of God's word, became lords of the world, and thrust the true and just princes out of their rooms, whose heart would not pity it (yea even with lamentation) to remember but only the untolerable wrong done by that Antichrist of Rome unto your grace's most noble predecessor king John. I pass over his pestilent picking of Peter's pence out of your realm: his stealing away of your money for pardons: benefices and bishoprics: his deceiving of your subjects' souls with his devilish doctrines and sects of his false religions: his bloodshedding of so many of your grace's people, for books of the Scripture. Whose heart would not be grieved (yea and that out of measure) to call to remembrance how obstinate and disobedient, how presumptuous and stubborn that Antichrist made the bishops of your realm against your grace's noble predecessors in times past, as it is manifest in the chronicles? I trust verily there be no such now within your realm. If there be, let them remember these words of Scripture: Presumptuousness goeth before destruction, and after a proud stomach there followeth a fall.

What is now the cause of all these untolerable and no more to be suffered abominations? Truly even the ignorance of the Scripture of God. For how had it else been possible that such blindness should have come into the world, had not the light of God's word been extinct? How could men (I say) have been so far from the true service of God, and from the due obedience of their prince, had not the law of God been clean shut up, depressed, cast aside, and put out of remembrance? As it was afore the time of that noble king Josiah, and as it hath been also among us unto your grace's time: by whose most righteous administration (through the merciful goodness of God) it is now found again, as it was in the days of that most virtuous king Josiah. And praised be the Father, the Son, and the Holy Ghost, world without end, which so excellently hath endued your princely heart with such ferventness to his honour, and to the wealth of your loving subjects, that I may righteously (by just occasions in your person) compare your highness unto that noble and gracious king, the lantern of light among princes, that fervent protector and defender of the laws of God: which commanded straightly (as your grace doth) that the law of God

should be read and taught unto all the people: set the priests to their office in the word of God: destroyed idolatry and false idols: put down all evil customs and abuses: set up the true honour of God: applied all his study and endeavour to the righteous administration of the most uncorrupt law of God, etc. O what felicity was among the people of Jerusalem in his dayes? And what prosperous health both of soul and body followeth the like ministration in your highness, we begin now (praised be God) to have experience. For as false doctrine is the original cause of all evil plagues and destruction, so is the true executing of the law of God and the preaching of the same, the mother of all godly prosperity. The only word of God (I say) is the cause of all felicity, it bringeth all goodness with it, it bringeth learning, it gendereth understanding, it causeth good works, it maketh children of obedience, briefly, it teacheth all estates their office and duty. Seeing then that the Scripture of God teacheth us everything sufficiently, both what we ought to do, and what we ought to leave undone: whom we are bound to obey, and whom we should not obey: therefore (I say) it causeth all prosperity, and setteth everything in frame: and where it is taught and known, it lighteneth all darknesses, comforteth all sorry hearts, leaveth no poor man unhelped, suffereth nothing amiss unamended, letteth no prince be disobeyed, permitteth no heresy to be preached: but reformeth all things, amendeth that is amiss, and setteth everything in order. And why? because it is given by the inspiration of God, therefore is it ever bringing profit and fruit, by teaching, by improving, by amending and reforming all them that will receive it, to make them perfect and meet unto all good works.

Considering now (most gracious prince) the inestimable treasure, fruit and prosperity everlasting, that God giveth with his word, and trusting in his infinite goodness that he would bring my simple and rude labour herein to good effect, therefore as the Holy Ghost moved other men to do the cost hereof, so was I boldened in God to labour in the same. Again, considering your imperial majesty not only to be my natural sovereign liege lord and chief head of the Church of England, but also the true defender and maintainer of God's laws, I thought it my duty and to belong unto my allegiance, when I had translated this Bible, not only to dedicate this translation unto your highness, but wholly to commit it unto the same: to the intent that if anything therein be translated amiss (for in many things we fail, even when we think to be sure) it may stand in your grace's hands, to correct it, to amend it, to improve it, yea and clean to reject it, if your godly wisdom shall think it necessary. And as I do with all humbleness submit mine understanding and my poor translation unto the spirit of truth in your grace, so make I this

protestation (having God to record in my conscience) that I have neither wrested nor altered so much as one word for the maintenance of any manner of sect: but have with a clear conscience purely and faithfully translated this out of five sundry interpreters, having only the manifest truth of the Scripture before mine eyes: trusting in the goodness of God that it shall be unto his worship: quietness and tranquility unto your highness: a perfect establishment of all God's ordinances within your grace's dominion: a general comfort to all Christian hearts, and a continual thankfulness both of old and young unto God, and to your grace, for being our Moses, and for bringing us out of this old Egypt from the cruel hands of our spiritual Pharaoh. For where were the Jews (by ten thousand parts) so much bound unto King David, for subduing of great Goliath and all their enemies, as we are to your grace, for delivering us out of our old Babylonical captivity? For the which deliverance and victory I beseech our only mediator Jesus Christ, to make such means for us unto his heavenly Father, that we never be unthankful unto him nor unto your grace: but that we ever increase in the fear of him, in obedience unto your highness, in love unfeigned unto our neighbours: and in all virtue that cometh of God. To whom for the defending of his blessed word (by your grace's most rightful administration) be honour and thanks, glory and dominion, world without end. Amen.

Your grace's humble subject and daily orator,

MYLES COUERDALE

A Prologue. Myles Couerdale unto the Christian Reader

Considering how excellent knowledge and learning an interpreter of Scripture ought to have in the tongues, and pondering also mine own insufficiency therein, and how weak I am to perform the office of a translator, I was the more loath to meddle with this work. Notwithstanding when I considered how great pity it was that we should want it so long, and called to my remembrance the adversity of them, which were not only of ripe knowledge, but would also with all their hearts have performed that they began, if they had not had impediment: considering (I say) that by reason of their adversity it could not so soon have been brought to an end, as our most prosperous nation would fain have had it: these and other reasonable causes considered, I was the more bold to take it in hand. And to help me herein, I have had sundry translations, not only in Latin, but also of the Dutch interpreters: whom (because of their singular gifts and special diligence in the Bible) I have been the more glad to follow for the most part, according as I was required. But to say the truth before God, it was neither my labour nor

desire to have this work put in my hand: nevertheless it grieved me that other nations should be more plenteously provided for with the Scripture in their mother tongue than we: therefore when I was instantly required, though I could not do so well as I would, I thought it yet my duty to do my best, and that with a good will.

Whereas some men think now the many translations make division in the faith and in the people of God, that is not so: for it was never better with the congregation of God, than when every church almost had the Bible of a sundry translation. Among the Greeks had not Origen a special translation? Had not Vulgarius one peculiar, and likewise Chrysostom? Beside the seventy interpreters, is there not the translation of Aquila, of Theodotion, of Symmachus, and of sundry other? Again among the Latin men, thou findest that every one almost used a special and sundry translation: for in so much as every bishop had the knowledge of the tongues, he gave his diligence to have the Bible of his own translation. The doctors, as Irenaeus, Cyprian, Tertullian, S. Jerome, S. Augustine, Hilarius and S. Ambrose upon divers places of Scripture, read not the text all alike.

Therefore ought it not to be taken as evil, that such men as have understanding now in our time, exercise themselves in the tongues, and give their diligence to translate out of one language into another. Yea we ought rather to give God high thanks therefor, which through his spirit stirreth up men's minds, so to exercise themselves therein. Would God it had never been left off after the time of S. Augustine, then should we never have come into such blindness and ignorance, into such errors and delusions. For as soon as the Bible was cast aside and no more put in exercise, then began every one of his own head to write whatsoever came into his brain and that seemed to be good in his own eyes: and so grew the darkness of men's traditions. And this same is the cause that we have had so many writers, which seldom made mention of the Scripture of the Bible: and though they sometime alleged it, yet was it done so far out of season and so wide from the purpose, that a man may well perceive how that they never saw the original.

Seeing then that this diligent exercise of translating doth so much good and edifieth in other languages, why should it do evil in ours? Doubtless like as all nations in the diversity of speeches may know one God in the unity of faith, and be one in love: even so may diverse translations understand one another, and that in the head articles and ground of our most blessed faith, though they use sundry words. Wherefore methink we have great occasion to give thanks unto God, that he hath opened unto his church the gift of interpretation and of printing, and

that there are now at this time so many, which with such diligence and faithfulness interpret the Scripture to the honour of God and edifying of his people, whereas (like as when many are shooting together) every one doth his best to be nighest the mark. And though they cannot all attain thereto, yet shooteth one nigher than another, and hitteth it better than another, yea one can do it better than another. Who is now then so unreasonable, so despiteful, or envious, as to abhor him that doth all his diligence to hit the prick, and to shoot nighest it, though he miss and come not nighest the mark? Ought not such one rather to be commended, and to be helped forward, that he may exercise himself the more therein?

For the which cause (according as I was desired) I took the more upon me to set forth this special translation, not as a checker, not as a reprover, or despiser of other men's translations (for among many as yet I have found none without occasion of great thanksgiving unto God) but lowly and faithfully have I followed mine interpreters, and that under correction. And though I have failed anywhere (as there is no man but he misseth in something) love shall constir all to the best without any perverse judgment. There is no man living that can see all things, neither hath God given any man to know everything. One seeth more clearly than another, one hath more understanding than another, one can utter a thing better than another, but no man ought to envy or despise another. He that can do better than another should not set him at naught that understandeth less: yea he that hath the more understanding ought to remember that the same gift is not his but God's, and that God hath given it him to teach and inform the ignorant. If thou hast knowledge therefore to judge where any fault is made, I doubt not but thou wilt help to amend it, if love be joined with thy knowledge. Howbeit whereinsoever I can perceive by myself, or by the information of other, that I have failed (as it is no wonder) I shall now by the help of God overlook it better and amend it.

Now will I exhort thee (whosoever thou be that readest Scripture) if thou find ought therein that thou understandest not, or that appeareth to be repugnant, give no temerarious nor hasty judgment thereof: but ascribe it to thine own ignorance, not to the Scripture, think that thou understandest it not, or that it hath some other meaning, or that it is haply overseen of the interpreters, or wrong printed. Again, it shall greatly help thee to understand Scripture, if thou mark not only what is spoken or written, but of whom and unto whom, with what words, at what time, where, to what intent, with what circumstance, considering what goeth before, and what followeth after. For there be some things which are done and written, to the intent that we

should do likewise: as when Abraham believeth God, is obedient unto his word, and defendeth Lot his kinsman from violent wrong. There be some things also which are written, to the intent that we should eschew such like, as when David lieth with Uriah's wife and causeth him to be slain. Therefore (I say) when thou readest Scripture, be wise and circumspect: and when thou comest to such strange manners of speaking and dark sentences, to such parables and similitudes, to such dreams or visions as are hid from thy understanding, commit them unto God or to the gift of his Holy Spirit in them that are better learned than thou.

As for the commendation of God's holy Scripture, I would fain magnify it as it is worthy, but I am far unsufficient thereto, and therefore I thought it better for me to hold my tongue, than with few words to praise or commend it: exhorting thee (most dear reader) so to love it, so to cleave unto it, and so to follow it in thy daily conversation, that other men seeing thy good works and the fruits of the Holy Ghost in thee, may praise the Father of heaven, and give his word a good report: for to live after the law of God, and to lead a virtuous conversation, is the greatest praise that thou canst give unto his doctrine.

But as touching the evil report and dispraise that the good word of God hath by the corrupt and evil conversation of some, that daily hear it and profess it outwardly with their mouths, I exhort thee (most dear reader) let not that offend thee nor withdraw thy mind from the love of the truth, neither move ye to be partaker in like unthankfulness: but seeing the light is come into the world, love no more the works of darkness, receive not the grace of God in vain. Call to thy remembrance how loving and merciful God is unto thee, how kindly and fatherly he helpeth thee in all trouble, teacheth thine ignorance, healeth thee in all thy sickness, forgiveth thee all thy sins, feedeth thee, giveth thee drink, helpeth thee out of prison, nourisheth thee in strange countries, careth for thee, and seeth that thou want nothing. Call this to mind (I say) and that earnestly, and consider how thou hast received of God all these benefits (yea and many more than thou canst desire) how thou art bound likewise to show thyself unto thy neighbour as far as thou canst, to teach him if he be ignorant, to help him in all his trouble, to heal his sickness, to forgive him his offences, and that heartily, to feed him, to cherish him, to care for him, and to see that he want nothing. And on this behalf I beseech thee (thou that hast the riches of this world, and lovest God with thy heart) to lift up thine eyes, and see how great a multitude of poor people run through every town: have pity on thine own flesh, help them with a good heart, and do with thy counsel all that ever thou canst, that this unshamefast begging may be put down, that these idle folks may be set to labour,

and that such as are not able to get their living may be provided for. At the least thou that art of counsel with such as are in authority, give them some occasion to cast their heads together, and to make provision for the poor. Put them in remembrance of those noble cities in other countries, that by the authority of their princes have so richly and well provided for their poor people, to the great shame and dishonesty of us, if we likewise receiving the word of God, shew not such like fruits thereof. Would God that those men (whose office is to maintain the commonwealth) were as diligent in this cause as they are in other. Let us beware betimes, for after unthankfulness there followeth ever a plague: the merciful hand of God be with us, and defend us that we be not partakers thereof.

Go to now (most dear reader) and sit thee down at the Lord's feet and read his words, and (as Moses teacheth the Jews) take them into their heart, and let thy talking and communication be of them when thou sittest in thine house, or goest by the way, when thou liest down, and when thou risest up. And above all things fashion thy life and conversation according to the doctrine of the Holy Ghost therein, that thou mayest be partaker of the good promises of God in the Bible, and be heir of his blessing in Christ. In whom if thou put thy trust and be an unfeigned reader or hearer of his word with thy heart, thou shalt find sweetness therein and spy wondrous things to thy understanding, to the avoiding of all seditious sects, to the abhorring of thy old sinful life, and to the establishing of thy godly conversation.

In the first book of Moses (called Genesis) thou mayest learn to know the almighty power of God in creating all of naught, his infinite wisdom in ordering the same, his righteousness in punishing the ungodly, his love and fatherly mercy in comforting the righteous with his promise, etc.

In the second book (called Exodus) we see the mighty arm of God, in delivering his people from so great bondage out of Egypt, and what provision he maketh for them in the wilderness, how he teacheth them with his wholesome word and how the tabernacle was made and set up.

In the third book (called Leviticus) is declared what sacrifices the priests and Levites used, and what their office and ministration was.

In the fourth book (called Numbers) is declared how the people are numbered and mustered, how the captains are chosen after the tribes and kindreds, how they went forth to the battle, how they pitched their tents, and how they brake up.

The fifth book (called Deuteronomy) sheweth how that Moses now being old, rehearseth the law of God unto the people, putteth them in remembrance again of all the wonders and benefits that God had shewed for them, and exhorteth them earnestly

to love the Lord their God, to cleave unto him, to put their trust in him and to hearken unto his voice.

After the death of Moses doth Joshua bring the people into the land of promise where God doth wondrous things for his people by Joshua, which distributeth the land unto them, unto every tribe their possession. But in their wealth they forgot the goodness of God, so that ofttimes he gave them over into the hand of their enemies. Nevertheless whensoever they called faithfully upon him, and converted, he delivered them again, as the book of Judges declareth.

In the books of the kings, is described the regiment of good and evil princes, and how the decay of all nations cometh by evil kings. For in Jeroboam thou seest what mischief, what idolatry and such like abomination followeth, when the king is a maintainer of false doctrine, and causeth the people to sin against God, which falling away from God's word increased so sore among them, that it was the cause of all their sorrow and misery, and the very occasion why Israel first and then Judah were carried away into captivity. Again, in Jehoshaphat, in Hezekiah and in Josiah thou seest the nature of a virtuous king. He putteth down the houses of idolatry, seeth that his priests teach nothing but the law of God, commandeth his lords to go with them and to see that they teach the people. In these kings (I say) thou seest the condition of a true defender of the faith, for he spareth neither cost nor labour, to maintain the laws of God, to seek the wealth and prosperity of his people, and to root out the wicked. And where such a prince is, thou seest again how God defendeth him and his people, though he have never so many enemies. Thus went it with them in the old time, and even after the same manner goeth it now with us. God be praised therefore, and grant us of his fatherly mercy that we be not unthankful; lest where he now giveth us a Jehoshaphat, a Hezekiah, yea a very Josiah, he send us a Pharaoh, a Jeroboam, or an Ahab.

In the two first books of Esdras and in Esther thou seest the deliverance of the people, which though they were but few, yet is it unto us all a special comfort, for so much as God is not forgetful of his promise, but bringeth them out of captivity, according as he had told them before.

In the book of Job we learn comfort and patience, in that God not only punisheth the wicked, but proveth and trieth the just and righteous (howbeit there is no man innocent in his sight) by divers troubles in this life, declaring thereby that they are not his bastards, but his dear sons, and that he loveth them.

In the Psalms we learn how to resort only unto God in all our troubles, to seek help at him, to call only upon him, to settle our minds by patience, and how we ought in prosperity to be thankful unto him.

The Proverbs and the Preacher of Solomon teach us wisdom, to know God, our own selves, and the world, and how vain all things are, save only to cleave unto God.

As for the doctrine of the Prophets, what is it else, but an earnest exhortation to eschew sin, and to turn unto God, a faithful promise of the mercy and pardon of God, unto all them that turn unto him, and a threatening of his wrath to the ungodly saving that here and there they prophesy also manifestly of Christ, of the expulsion of the Jews, and calling of the heathen.

Thus much thought I to speak of the Old Testament, wherein Almighty God openeth unto us his mighty power, his wisdom, his loving mercy and righteousness; for the which cause it ought of no man to be abhorred, despised, or lightly regarded, as though it were an old Scripture that nothing belonged unto us, or that now were to be refused. For it is God's true Scripture and testimony, which the Lord Jesus commandeth the Jews to search. Whosoever believeth not the Scripture believeth not Christ; and whoso refuseth it, refuseth God also.

The New Testament or gospel is a manifest and clear testimony of Christ, how God performeth his oath and promise made in the Old Testament, how the New is declared and included in the Old, and the Old fulfilled and verified in the New.

Now whereas the most famous interpreters of all give sundry judgments of the text (so far as it is done by the spirit of knowledge in the Holy Ghost) methink no man should be offended thereat, for they refer their doings in meekness to the spirit of truth in the congregation of God: and sure I am that there cometh more knowledge and understanding of the Scripture by their sundry translations than by all the glosses of our sophistical doctors. For that one interpreteth something obscurely in one place, the same translateth another (or else he himself) more manifestly by a more plain vocable of the same meaning in another place. Be not thou offended therefore (good reader) though one call a scribe, that another calleth a lawyer: or elders, that another calleth father and mother: or repentance, that another calleth penance or amendment. For if thou be not deceived by men's traditions, thou shalt find no more diversity between these terms than between four pence and a groat. And this manner have I used in my translation, calling it in some place penance, that in another place I call repentance, and that not only because the interpreters have done so before me, but that the adversaries of the truth may see how that we abhor not this word penance (as they untruly report of us) no more than the interpreters of Latin abhor penitere, when they read resipicere. Only our heart's desire unto God is, that his people be not blinded in their understanding, lest they believe penance to be ought save a very repentance, amendment, or conversion unto

God, and to be an unfeigned new creature in Christ, and to live according to his law. Fór else shall they fall into the old blasphemy of Christ's blood, and believe that they themselves are able to make satisfaction unto God for their own sins, from the which error God of his mercy and plenteous goodness preserve all his.

Now to conclude: for so much as all the Scripture is written for thy doctrine and ensample, it shall be necessary for thee to take hold upon it while it is offered thee, yea and with ten hands thankfully to receive it. And though it be not worthily ministered unto thee in this translation (by reason of my rudeness), yet if thou be fervent in thy prayer, God shall not only send it thee in a better shape, by the ministration of other that began it afore, but shall also move the hearts of them, which as yet meddled not withal, to take it in hand, and to bestow the gift of their understanding thereon, as well in our language as other famous interpreters do in other languages. And I pray God, that through my poor ministration herein I may give them that can do better some occasion so to do: exhorting thee (most dear reader) in the meanwhile on God's behalf, if thou be a head, a judge, or ruler of the people, that thou let not the book of this law depart out of thy mouth, but exercise thyself therein both day and night, and be ever reading in it as long as thou livest: that thou mayest learn to fear the Lord thy God, and not to turn aside from the commandment, neither to the right hand nor to the left: lest thou be a knower of persons in judgment, and wrest the rights of the stranger, of the fatherless or of the widow, and so the curse to come upon thee. But what office so ever thou hast wait upon it, and execute it, to the maintenance of peace, to the wealth of thy people, defending the laws of God, and the lovers thereof, and to the destruction of the wicked.

If thou be a preacher, and hast the oversight of the flock of Christ, awake and feed Christ's sheep with a good heart, and spare no labour to do them good, seek not thyself, and beware of filthy lucre, but be unto the flock an ensample, in the word, in conversation, in love, in ferventness of the spirit, and be ever reading, exhorting, and teaching in God's word, that the people of God run not unto other doctrines and lest thou thyself (when thou shouldest teach other) be found ignorant therein. And rather than thou wouldest teach the people any other thing than God's word take the book in thine hand and read the words even as they stand therein (for it is no shame so to do, it is more shame to make a lie). This I say for such as are not yet expert in the Scripture, for I reprove no preaching without the book as long as they say the truth.

If thou be a man that hast wife and children, first love thy wife, according to the ensample of the love wherewith Christ

loved the congregation, and remember that so doing thou lovest even thyself: if thou hate her, thou hatest thine own flesh: if thou cherish her and make much of her, thou cherishest and makest much of thyself, for she is bone of thy bones and flesh of thy flesh. And whosoever thou be that hast children, bring them up in the nurture and information of the Lord. And if thou be ignorant or art otherwise occupied lawfully that thou canst not teach them thyself, then be even as diligent to seek a good master for thy children, as thou wast to seek a mother to bear them: for there lieth as great weight in the one as in the other. Yea better it were for them to be unborn, than not to fear God, or to be evil brought up. Which thing (I mean bringing up well of children) if it be diligently looked to, it is the upholding of all commonwealths: and the negligence of the same, the very decay of all realms.

Finally, whosoever thou be, take these words of Scripture into thy heart, and be not only an outward hearer, but a doer thereafter, and practice thyself therein: that thou mayest feel in thine heart the sweet promises thereof for thy consolation in all trouble, and for the sure stablishing of thy hope in Christ, and have ever an eye to the words of Scripture, that if thou be a teacher of other thou mayest be within the bounds of the truth, or at the least though thou be but a hearer or reader of another man's doings, thou mayest yet have knowledge to judge all spirits, and be free from every error, to the utter destruction of all seditious sects and strange doctrines, that the holy Scripture may have free passage, and be had in reputation, to the worship of the author thereof, which is even God himself: to whom for his most blessed word be glory and dominion now and ever. Amen.

It is not known certainly who the "five sundry interpreters" referred to by Coverdale are, but they are generally supposed to be: Zwingli's Swiss German version of 1527, Luther's German New Testament of 1522 and perhaps Old Testament of 1534, Pagninus' Latin of 1527, Jerome's Vulgate, and Tindale's New Testament and Pentateuch.

In 1538 Coverdale published a revised edition of the New Testament with the Latin of the Vulgate alongside the English.

The following specimens of Coverdale's translation will serve for comparison with other versions:

Psalm 2: Why do the Heithē grudge? why do the people ymagyn vayne thinges? The kynges of the earth stōde vp, and the rulers are come together, agaynst the LORDE ād agaynst his anoynted. Let vs breake their bondes a sunder, and cast

a waye their yocke from vs. Neuerthelesse, he that dwelleth in heauen, shall laugh thē to scorne: yee euen the LORDE himselff shall haue them in derision. Then shal he speake vnto them in his wrath, and vexe them in his sore displeasure. Yet haue I set my kynge vpon my holy hill of Sion. As for me I will preach the lawe, whereof the LORDE hath sayde vnto me: Thou art my sonne, this daye haue I begotten the. Desyre off me, and I shall geue the the Heithen for thine enheritaunce, Yee the vttemost partes of the worlde for thy possession. Thou shalt rule them with a rodde of yron, and breake thē in peces like an erthen vessell. Be wyse now therfore (o ye kynges) be warned, ye that are iudges of the earth. Serue the LORDE with feare, and reioyse before him with reuerence. Kysse the sonne, lest the LORDE be angrie, and so ye perish from the right waye. For his wrath shalbe kindled shortly: blessed are all they that put their trust in him.

The Lord's Prayer (Matt. 6): O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be fulfilled vpon earth as it is in heauen. Geue vs this daye oure dayly bred. And forgeue vs oure dettes, as we also forgeue oure detters. And lede vs not in to tēptacion: but delyuer vs from euell. For thyne is the kyngdome, and the power, and the glorye for euer. Amen.

Heb. 11: By faith he helde Easter, and the effusion of bloude.

Psa. 22 (which is Psa. 23 in modern versions): Thy staffe & thy shepehoke cōforte me.

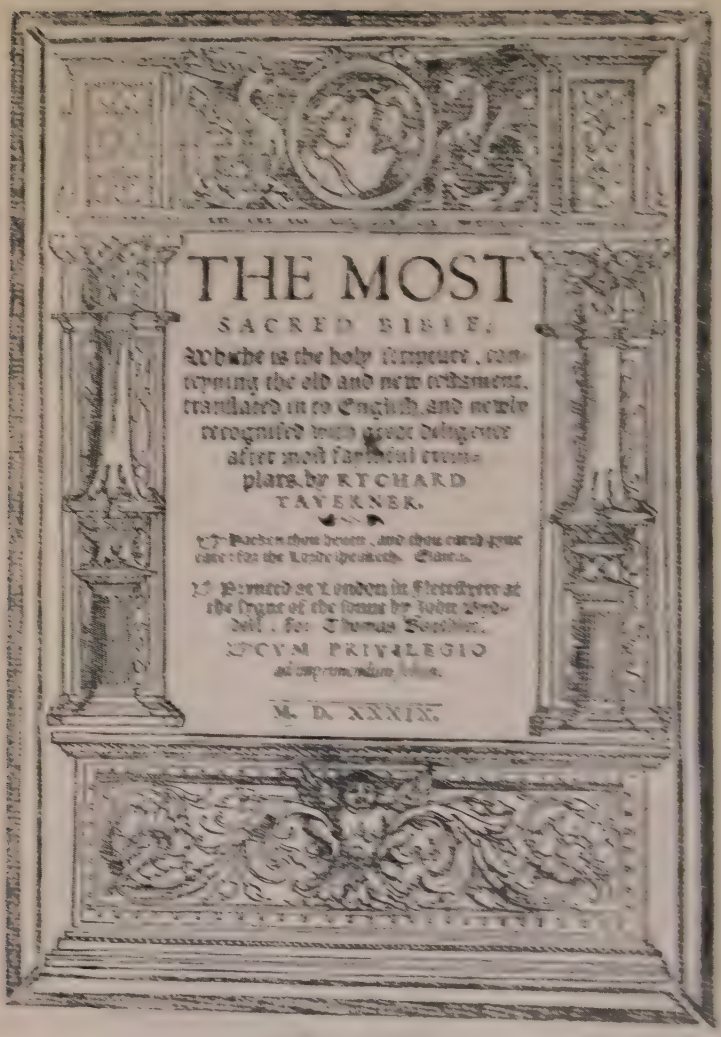
Judges 9: But a woman cast a pece of a mylstone vpon Abimelechs heade, and brake his brane panne.

Job 30: They were the children of fooles & vylanes, which are deed awaye frō the worlde. Now am I their songe, & am become their iestinge stocke. they abhorre me, they fle farre frō me & stayne my face w^{t} spetle.

We shall have occasion to consider Coverdale again in connection with some other English Bibles, but a few details of his life may conveniently be stated here. He was in Paris in connection with the printing of the Great Bible in 1538, but came back to England to complete it. A few years later he again went to the Continent, and while at Bergzabern married, served as pastor, and taught school. After the accession of Edward VI, 1547, he returned to England and was made Bishop of Exeter, but in Mary's reign was again obliged to flee to the Continent. He was with the Reformers

at Geneva in 1557, but in 1559 again returned to England. He was given the living of St. Magnus' Church, London, which he resigned in 1566. He died in 1569. His was the honor of giving to the English people the first printed complete Bible.

TITLE-PAGE OF MATTHEW'S BIBLE, 1537


THE MOST
SACRED BIBLE:
Wherein is the holy Scripture, conteyning the old and new testament, translated in to English and newly recognised with great diligence after most faythfull exemplars by RYCHARD TAVERNER.
Harken thou heuen, and thou earth geue eare: for the Lorde speaketh. Esaie.
Printed at London in Fletestreet at the signe of the sonne by John Byddell, for Thomas Berthlet.
CVM PRIVILEGIO
M. D. XXXIX.

TITLE-PAGE OF TAVERNER'S BIBLE, 1539

XI. MATTHEW'S BIBLE AND TAVERNER'S BIBLE

MATTHEW'S BIBLE was issued in 1537, but who Thomas Matthew was is a matter of speculation. If he was an actual person of that name who had an important part in the publication of the Bible that bears his name, nothing more is known of him than that. The usual opinion is, however, that the name is an assumed one, used by John Rogers, the real reviser, to hide his identity on account of the general prejudice against Tindale (of whose version Matthew's Bible was a substantial reproduction in the portions Tindale translated), and because his personal relations with Tindale would be likely to add to that prejudice in relation to his own work.

John Rogers is notable as the first Protestant martyr put to death in the reign of Mary—on February 4, 1555. He was born at Deritend, Birmingham, about the year 1500, was educated at Cambridge and took his B.A. degree in 1525. After several years as a rector in London he went to Antwerp about 1534, was chaplain to the English Merchant Adventurers, and became acquainted with Tindale. He brought out his edition of the Bible in 1537 and in the same year married Adriana Pratt, of Brabant. He had by this time become thoroughly Protestant. He remained on the Continent until 1548, when he returned to England, shortly after the death of Henry VIII and the accession of Edward VI. In May, 1550, he was presented with the rectory of St. Margaret Moyses and the vicarage of St. Sepulchre's, London, and in 1551 was promoted by Bishop Ridley to be a prebendary of St. Paul's.

After the accession of Mary he preached frequent sermons against the Roman Church, and on one occasion, as he preached at St. Paul's Cross, the queen herself passed and heard his denunciations. He was brought before the Council, but dismissed. In 1553 he was ordered by the Council to keep within his own house, but later was removed to Newgate prison. He was brought a third time before the Council and

condemned to death, the presiding bishop being Gardiner, styled by Rogers "the bloody bishop of Winchester." As he was led from Newgate to be burned at the stake in Smithfield he was asked to recant. He replied, "That which I have preached I will seal with my blood"; and to the sheriff's remark, "Then thou art a heretic," he answered, "That will be known when we meet at the judgment-seat of Christ." His wife and eleven children sought to bid him farewell as he went to Smithfield, but the sheriff would not permit them to speak to him. As he was chained to the stake he said God would vindicate the truth of what he had taught, and urged the onlookers to be true to the Protestant faith.

Rogers' (or Matthew's) Bible was a revision of Tindale's and Coverdale's, and though no name is given in the colophon it was in all probability printed at Antwerp by Jacob van Meteren and published by Grafton and Whitchurch.

Archbishop Cranmer, on being shown a copy, was so pleased with it that he approached Cromwell with a view to getting the king to issue a "license that the same may be sold and redde of every person withoute danger of any acte, proclamation or ordinance heretofore graunted to the contrary," and he added, in reference to the request that had been made by the Convocation of Canterbury that the king should appoint learned men to make a translation, "untill such tyme that we the Bishops shall set forth a better translation, which I thinke will not be till a day after Domesday." Concerning the translation itself he said, "So farre as I haue redde therof I like it better than any other translation hertofore made." The license was granted, as the title-page on some copies shows.

A note in the copy in the New York Public Library says that it combines the best work of Tindale and Coverdale and is generally considered the real primary version of the English Bible.

The title-page is printed in red and black and the wording is set in a fine woodcut representing the Garden of Eden at the left and the crucifixion of Jesus at the right. At the bottom is an allegorical design in two parts representing death as victor and death vanquished.

The dedication is as follows:

To the most noble and gracious prince King Henry the Eighth, king of England and of France, lord of Ireland, etc., defender of the faith: and under God the chief and supreme head of the Church of England.

It hath been used of old ancient custom (most redoubted and prudent prince) to dedicate such books as men put forth into light (whether they be made of their own industry and proper wits, or translated forth of one language into another) to some noble prince, king or emperor, or otherwise excellent in birth or renown: to the intent that the work might freelyer and boldlyer be occupied in the hands of men, as a thing having safe conduct and being put into the tuition of the prince unto whom it is offered and dedicated. This custom not only ancient but also laudable, have your singular and rare gifts in worldly regiment, and the virtuous and godly moderation of maintaining true preachers for the inducing of your simple subjects to the sincerity and pureness of Christ's gospel: with the other manifold and singular virtues, wherewith the Prince of Princes hath endued your highness, encouraged me to embrace. For unto whom or into whose protection should the defence of such a work be sooner committed (wherein are contained the infallible promises of mercy in the Old Testament prefigured and in the New fulfilled, with the whole sum of Christianity) than unto his majesty, which not only by name and title, but most evidently and openly, most Christianly and with most godly policy, doth profess the defence thereof?

The want of learning, the obscureness and lowness of birth, the lack of your grace's knowledge, etc., should haply have utterly forbidden me to have enterprised the dedication hereof to so puissant a prince: but the experience of your grace's benignity, wherethrough your praise is renowned and highly magnified, even among strangers and aliens, not alone among your own subjects, the godly moderation of your heavenly policy, wherewith ye suppress superstition and maintain true holiness, inflameth me to some part of boldness: specially since the thing which I dedicate is such as your grace studieth daily to further. In which study and endeavour he continue you, which hath moved you to so wholesome a purpose: and give the same diligence unto other Christian princes and foreign potentates, that he hath breathed and instilled into your breast.

For the chief and principal thing appertaining to princes and nobles (which thing it is good to see that your grace doth well consider) is: to defend, further, set out and augment the knowledge of God. Moses, the faithful servant of the Lord, prophesying by the spirit that Israel should have a king, commanded: that he once set on the seat of his kingdom, should read

the second law (meaning the book of Deuteronomy) all the days of his life: to the intent that he might learn to fear the Lord his God, for to keep all the words of his law and ordinances, and that he should not return from the commandment either to the right hand or to the left. He perceived undoubted that if the prince himself were so affectionately animated unto the keeping of the law, as he is there expressly commanded: it shall not a little inflame him to an ardent and burning zeal of setting out God's glory, in furthering the things in that law expressed: and knew what wholesome and godly laws such a king would endeavour himself to establish, by which the law of God might the better be observed, and the largelier and further spring abroad: and saw right well that such a prince could not but will his subjects to read and follow all the points of that law, which he himself was so straightly bound both to keep and read. Further in that he willeth the kings of Israel, not once to swerve from the law of the Lord either to the right hand or to the left, he instructeth them to fulfil the word of God plainly, purely, without superstition: not to be exalted through prosperity, nor deject in adversity: to cleave and lean unto the word of God in time of glory and renown, and in time of dishonor and ignominy to amplify righteousness and to love verity: which things seen in the nobility, add no small spur unto the commons to imitate and follow the same. Yea they so work in the hearts of the noble, that they be enforced what by ensample of life, and by politic ordinances to the use invented, to allure such as be under their subjection to the performance thereof. That Moses there commandeth unto the kings of Israel, pertaineth unto all the princes of the Christian name. That he there calleth the law is to us the holy Scripture and word of the most holy and mighty God. Unto princes (every one in his dominion) belongeth the amplifying thereof, as of the root of all godliness. Now inasmuch as the Lord hath raised you up before other princes of our time, most earnestly to hearken unto this commandment of his servant Moses, and to attempt the things that do not a little advance God's glory: and hath also opened your eyes to see the falsehood of the subtle and the innocence of the godly: to note the wiliness of the children of this world, and the simplicity of the holy: to extirp and abolish enormous and filthy abuses, and in their steads to root and fire the right, true, and perfect doctrine of Christianity: there is found no man unto whom the translation of the Lord's law can so worthily be offered and dedicated as unto your most gracious highness. For I nothing mistrust but that it shall most acceptably come into your most favourable and sure protection. Thereof doth your peculiar desire of furthering such like labours sufficiently assure me. It is no vulgar or common thing which is offered into your grace's protection, but the blessed word of God: which is everlasting and can-

not fail, though heaven and earth should perish. So precious a thing requireth a singular good patron and defender, and findeth no other unto whom the defence thereof may so justly be committed as unto your grace's majesty. It is the law of the celestial King which ruleth all things with a beck, and yet is it sometime greatly furthered or hindered by the aid and hindrance of earthly and worldly princes. Long and oft was it obscured and darkened, yea and in manner clean abolished in the time of the commonwealth of Israel. The wily juggling of the priests in persuading the princes and rulers to be conformable to their inventions, and the rash believing people, which thought everything an oracle that the priests breathed into their breasts, did oft and many times fill all full of superstition and idolatry. From the time of Ahab unto the reign of King Hezekiah, lay true holiness and the perfect seeking of God utterly oppressed: and Hezekiah in his time renewed the law to his perfection, and hath therefore his worthy praise in the Scriptures: but his son Manasseh set up again all the wickedness that his father had suppressed. Josiah after he had once read the book of the law found in the temple, let no time slip till he had called all Israel together, put down all kinds of idolatry, and holden the feast of passover according to the law. His son Jehoahaz, with the rest of the kings following, did discontent and displease the Lord, maintaining superstition and idolatry instead of godliness, and causing the people to apply themselves thereto. The number of the evil kings was usually greater than the number of the good, as the books of the kings and Parali. do clearly testify. Such was the subtlety of the false prophets that they first and principally bewitched the princes to the defence of their imaginations: whom as their heads the people were constrained to follow.

The youth of Manasseh was a meet prey for the false prophets and priests of Baal, which did instant him, compass him, and lead him as it hath been with a line to their trade of idolatry. They had learned in the time of Ahab to do sacrifice unto idols, whereby their lucre and advantage was not a little increased: which thing (for fear of punishment, be ye sure) they had intermitted and left off all the reign of that good King Hezekiah. In his days they were compelled to have the law of God in honour. They indeed abhorred the true worshipping of God, but did obey the king's commandments feignedly through hypocrisy, and were in heart most wicked and wretched. But they so subtilly depraved the time of the dominion of young Manasseh that they persuaded him by their craft to reject and set aside the law of the Lord, as the new found religion of his father Hezekiah: and to receive the superstitions which his forefather Ahab, as more aged and wiser, had instituted: yea and those agreeable to the laws of other nations. His appliable and conformable wits did they so bewitch, that he thought it great

holiness to disannul all that his father had most godly redressed: and to retain all the old superstitions, rites and customs of idolaters: to kill and slay all that by any means shewed love or zeal to true religion and godliness: so that he cruelly filled the city of Jerusalem with the blood of the prophets, and of such as warred and fought against idolatry. In like manner did they with Jehoahaz, which shortly had put down his father's decrees: setting more by the superstitions of his forefather Ahab, than by the godliness of his good father Josiah. False prophets, hypocritish priests, and the mutable and unconstant commonalty, have ever been ready to receive their old fantastical dreams, and have for the most part continually prevailed against the true prophets and preachers of the Lord. The examples hereof (if there should so many be rehearsed as the Chronicles of all times do mention) would make a great and a huge volume. Neither think I it best to trouble your grace with a so long a process as to recite them. And the experiences of such as shall hereafter come, are only known unto the Lord: neither knoweth any man what change may fall. But for the fortunate and prosperous estate of this our time (so far as concerneth this your grace's realm) are high and unceasable thanks to be given unto the Lord of Lords: which hath dealt so mercifully with the inhabitants thereof, as to send them a prince that continually studieth to see them enriched in all points of true godliness. Whoso remaineth unthankful herein is not alone ungodly but also wretched. For such a prince as giveth no care unto the enchantment of false preachers is one of the greatest gifts of God, and such a worldly blessing to a commonwealth as requireth an earnest thanksgiving therefor.

That Hezekiah and Josiah were unto Israel, the same is your grace unto the realm of England: yea the godly have great hope that your praise shall be far above theirs. They held the verity and true worshipping of God, but only for their own times. Your grace's wisdom, illumined of God, shall (we trust) so firmly establish the trade of godliness in your lifetime, that it shall nevertheless flourish after your decease. Your divine governance, no less fortunate than politic, putteth us in hope of such a redress as shall be permanent and durable, and so surely grounded, that the wont juggling and venomous persuasions of false preachers shall not be so noisome unto your posterity, as they have been unto the former age. This hope have the godly even of foreign and strange nations in your grace's goodness, much more they of your own realm. Such confidence have they conceived by your former acts, wherethrough your grace hath so exceedingly profited this affair. The everliving Lord so prosper your begun purpose unto such effect, that the thing may be continually which ye have begun, and so stretch out his mighty hand and work so strongly in you, that no storm of false prophets

(the very destroyers of princes and realms) may hereafter be able to extinct the light, which now in your grace's days hath begun to shine: and double unto you the addition of years that was given unto Hezekiah, over and above those that ye should naturally live, that ye may the better accomplish your most godly intent: and inspire such streams of grace into your breast, that you, persevering unto the end, may leave behind you this testimony of glory: that ye have truly defended the pure faith of Christ, maintained his holy word, suppressed superstition, deleted and put away idolatry, ended the blasphemy of false prophets, and brought your realm unto the true trade of godliness: and bless you at this present with a son, by your most gracious wife Queen Jane, which may prosperously and fortunately reign and follow the godly steps of his father: and after your grace shall give place to nature, and forsake this mortal life, grant you the reward of that unspeakable and celestial joy, which no eye hath seen, no ear heard, nor can ascend into the heart of man. So be it.

Your grace's faithful and true subject Thomas Matthew.

The following are specimens from Matthew's Bible:

Psalm 91:5: So that thou shalt not nede to be afrayed for eny bugges by night.

Psalm 2:

WHY do the Heathen grudge? why do the people ymagyne vayne thinges?

The Kynges of the earth stande vp / and the rulers are come together / agaynst the Lorde and agaynst hys anoynted.

Let vs breake their bondes asunder / & cast awaye their yock from vs.

Neuertheless he that dwelleth in heauen / shall laugh them to scorne: yee euen the Lorde hymself shall haue them in derysyon.

Then shall he speake vnto them in hys wrath / & vexe them in hys sore dyspleasure.

Yet haue I set my Kynge vpon my holy hyll of Syon.

As for me I will preache ye lawe / whereof the Lorde hath sayde vnto me:

Thou art my sonne / this daye haue I begotten the.

Desyre of me / & I shall geue ye the Heathen for thyne enheritaunce / Yee the vttermost partes of the worlde for thy possession.

Thou shalt rule them with a rodde of yron / and breake them in peces like an earthen vessell.

Be wyse now therfore / O ye Kynges / be warned / ye that are iudges of the earth.

L.I.F.E. College Library
1100
Los Angeles, Calif. 90026

Serue the Lorde with feare / and reioyse before hym with reuerence.

Kysse the sonne / lest the Lorde be angrye & so ye perysshe from the ryght waye.

For his wrath shalbe kindled shortly: blessed are all they that put their trust in hym.

The Lord's Prayer (Matt. 6): O oure father which arte in heuen /halowed be thy name. Let thy kingdome come. Thy will be fulfylled / as well in erth / as it is in heuen. Geue vs this daye oure dayly bred. And forgeue vs oure treaspases / euen as we forgeue oure trespacers. And leade vs not in to temptacion: but delyuer vs frō euyll. For thyne is the kyngedome & the power / and the glorye for euer. Amen.

Taverner's Bible

Taverner's Bible was issued in 1539 in a handsome folio edition. Very little is known concerning Richard Taverner beyond the fact that he was born in 1505, graduated at Cambridge, studied afterward at Oxford, and became a lawyer of the Inner Temple. He was at one time employed by Cromwell, but after Cromwell fell into the king's disfavor Taverner was for a time imprisoned in the Tower. He was very eccentric in manner, and when later he was licensed to preach as a layman his matter was at times as strange as his manner. He died in 1575.

The Dedication was to Henry VIII, as follows:

How highly all England is bounden to your incomparable majesty for the infinite and manifold benefits received at your most gracious hands, from time to time without ceasing, even from the beginning of your most noble reign: truly no mortal tongue is able with words sufficiently to express, or with secret thoughts of heart worthily to conceive. Certainly, it far passeth both the slender capacity of my wit, and also the rude infancy of my tongue, to do either the one or the other: yea another Cicero or Demosthenes were not enough hereunto. Wherefore omitting or rather leaving to some other the just encomium and commendation of your grace's most ample deeds, worthy of eternal memory, yet this one thing I dare full well affirm, that amongst all your majesty's deservings, upon the Christian religion (than which surely nothing can be greater) your highness never did thing more acceptable unto God, more profitable to the advancement of true Christianity, more displeasant to the enemies of the same, and also to your grace's enemies, than when your majesty licenced and willed the most sacred Bible

containing the unspotted and lively word of God to be in the English tongue set forth to your highness' subjects.

To the setting forth whereof (most gracious and most redoubted sovereign lord) like as certain men have neither undiligently nor yet unlearnedly travelled, so again it cannot be denied, but that some faults have escaped their hands. Neither speak I this to deprave or malign their industry and pains taken in this behalf: no, rather I think them worthy of no little praise and thanks for the same, considering what great utility and profit hath redounded to your grace's whole realm by the publishing and setting forth thereof, although it were not finished to the full absolution and perfection of the same. For assuredly it is a work of so great difficulty, I mean so absolutely to translate the whole Bible that it be faultless, that I fear it can scarce be done of one or two persons, but rather requireth both a deep conferring of many learned wits together, and also a juster time and longer leisure.

Wherefore the premises well considered forasmuch as the printers hereof were very desirous to have this most sacred volume of the Bible come forth as faultless and emendately as the shortness of time for the recognising of the same would require, they desired me your most humble servant for default of a better learned, diligently to overlook and peruse the whole copy, and in case I should find any notable default that needed correction, to amend the same, according to the true exemplars, which thing according to my talent I have gladly done.

These therefore my simple lucubrations and labours, to whom might I better dedicate, than unto your most excellent and noble majesty, the only author and ground next God of this so high a benefit unto your grace's people, I meane that the Holy Scripture is communicate unto the same.

But now though many faults perchance be yet left behind uncastigate, either for lack of learning sufficient to so great an enterprise, or for default of leisure, I trust your majesty and all other that shall read the same, will pardon me, considering (as I have already declared) how hard and difficult a thing it is, so to set forth this work, as shall be in all points faultless and without reprehension.

And thus I commit your most gracious and excellent majesty to the tuition of the highest, to whom be all honour, glory, and praise, world without end. Amen.

The following are specimens of the translation:

PSALM 2:

Why do the Heythen grudge? why do the people ymagyne vayne thinges?

The kynges of the earthe stande vp, & the rulers are come togither, against ye Lorde and against his annointed.

Let vs breake their bondes asunder, and cast awaye their yock from vs.

But he y^{t} dwelleth in heauen, shall laughe them to scorne: the Lorde him selfe shal haue them in derysion.

Thē shal he speake vnto them in his wrath and vexe them in his sore displeasure.

Yet haue I set my kynge vpon my holy hill of Sion.

As for me, I will preache the lawe, whereof the Lorde hath sayde vnto me: Thou arte my sonne, this daye haue I begotten the.

Aske of me, and I shall gyue the the Heythen for thyne enheritaunce, Yea the vttermoste partes of the worlde for thy possession.

Thou shalt rule theym with a rod of yron, and breake them in peces lyke an earthen vessell.

Be wyse now therfore, O ye kynges, be warned, ye that are iudges of the earth.

Serve the Lorde with feare, and reioyse before him with reverence.

Embrace instruction, least the Lorde be angrye, and so ye perysh from the right waye.

For his wrath shalbe kyndled shortly: blessed are all they that put their trust in him.

The Lord's Prayer (Matt. 6): Our father which art in heauen, halowed be thy name. Let thy kyngdome come. Thy wyll be done, as well in earthe, as in heauen. Geue vs to daye oure dayly bred. And forgeue vs oure dettes, euen as we forgeue oure detters. And leade vs not into temptation: but delyuer vs from euyel. For thyne is the kingdome and the power, and the glory for euer. Amen.

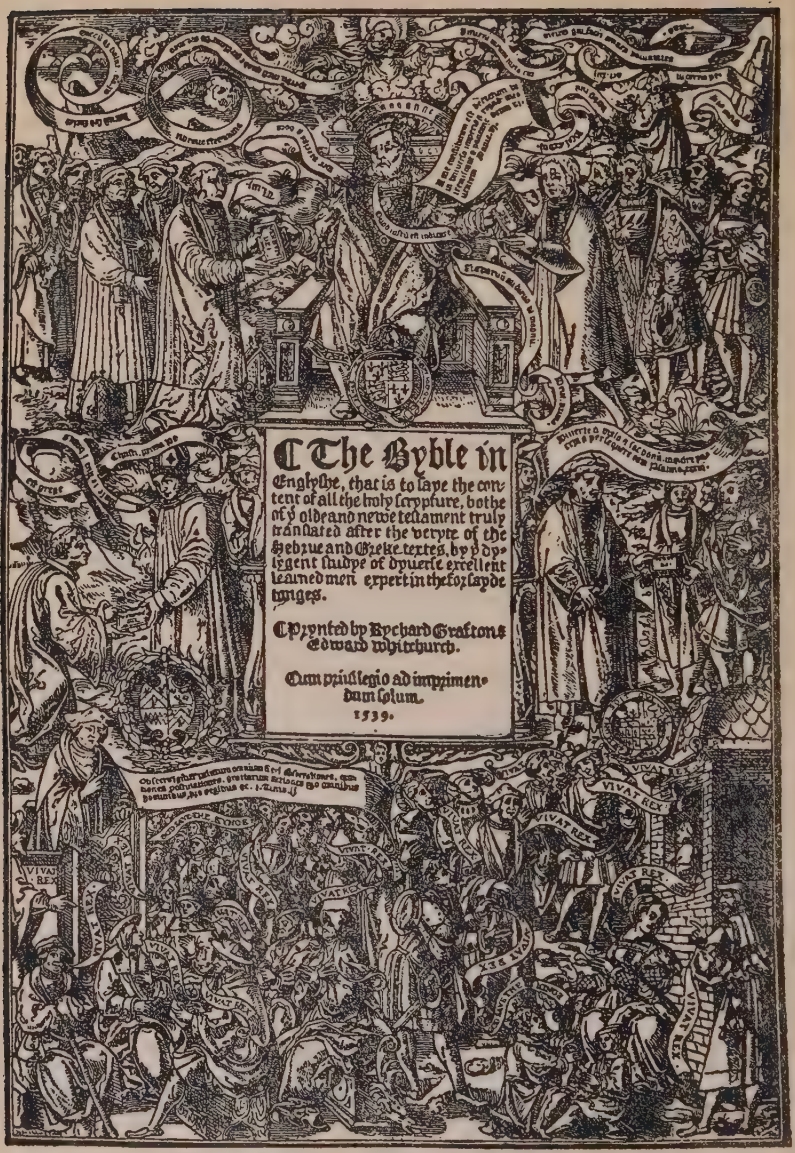
XII. THE GREAT BIBLE AND CRANMER'S BIBLE

THE GREAT BIBLE is so called on account of its size—the pages were nine by fifteen inches. It was published in 1539, and an account of its preparation and publication is given by Strype in his *Memorials of Archbishop Cranmer*. Having referred to Matthew's Bible he continues:

Grafton and the rest of the Merchants concerned in the Work, thinking that they had not Stock enough to supply all the Nation, and this Book being of a Volume not large enough, and considering the Prologues and Marginal Notes gave offence to some, and being put on by those that favoured the Gospel, that as many as possible could be, might be printed, for the dispersing the knowledg of Christ and his Truth; they resolved to imprint it again, which they intended should be of a larger Volume than any before; and therefore it was called, when it came forth, The Bible in the largest Volume. They intended also, in order to this Edition, to have the former Translation revised, and to omit several Prologues and Annotations. And Miles Coverdale was the Man now, that compared the Translation with the Hebrew, and mended it in divers places, and was the chief Overseer of the Work. But though they left out Matthew's, that is Roger's Notes, yet they resolved to make Hands and Marks on the sides of the Book: which meant, that they would have particular notice to be taken of those Places, being such Texts as did more especially strike at the Errors and Abuses of the Romish Church.

Grafton resolved to print this Bible in Paris, if he could obtain leave, there being better Paper and cheaper to be had in France, and more dextrous Workmen. For this purpose the Lord Crumwel, who stood by him in this Enterprise, procured Letters of the King, as Fox relates, to Francis the French King, which were conveyed to Boner then Ambassador at that Court, for him to present them to that King. The Contents of which Letters of King Henry were to this effect, "For a Subject of his to imprint the Bible in English in his Dominion, both in regard of his Paper and Workmen." The King at the same time wrote to his said Ambassador to aid and assist the Undertakers of this good Work in all their reasonable Suits. Boner did not only present this Letter of Francis, and obtained with good Words the Licence desired, but he shewed great Friendship to the Merchants and Printers, and so encouraged them that the Work went on with good Speed and Success. . . .

But notwithstanding this Royal Licence, such was the overswaying Authority of the Inquisition in Paris, that the Printers


The Byble in
Englyshe, that is to saye the
content of all the holy scrypture, both
of ye olde and newe testament truly
translated after the verye of the
Hebrue and Greke textes, by ye dy-
ligent studye of diuerse excellent
learned men expert in the forsayde
tonges.
Imprynted by Rychard Grafton &
Edward Whitchurch.
Cum priuilegio ad imprimen-
dum solum.
1539.
VIVAT REX

TITLE-PAGE OF THE GREAT BIBLE, 1539

were had up unto the said Inquisition. . . . The Printer, [François Regnault] was sent for by the Inquisitors, and charged with certain Articles of Heresy: And the English-men likewise that were at the Cost and Charges hereof, and the Corrector Coverdale. Therefore finding it not safe to tarry any longer, they fled away as fast as they could, leaving behind them all their Bibles, the Impression consisting of five and twenty hundred in Number; which were seized. And if you would know what was done with them, the Lieutenant-Criminal caused them to be burnt in Maubert-place, as heretical books. Only a few escaped, the Lieutenant selling them for Waste-paper to a Haberdasher, being about four dry-Fats full. But however not long after, the English that were concerned in this Work, by the Encouragement of Crumwel, went back to Paris again, and got the Presses, Letters, and Printing-Servants, and brought them over to London. And so became Printers themselves, which before they never intended. . . .

To this Impression of the Bible, that came forth in these troublesome Times, and through extraordinary Opposition, the King gave Countenance, commanding the buying and setting it up. For as it had been printed about three Years before; and Crumwel, the King's Vicar-General, in his Injunctions in the King's Name, had ordered all incumbents of Livings to provide one, and to set it up publickly in their Churches; so this Year the King, by his Proclamation in the month of May, did again command, that this Bible of the largest Volume should be provided by the Curates and Parishioners of every Parish, and set up in their Churches. For as yet, notwithstanding the first Injunctions, many Parishes in the Realm were destitute of them: Whether it were by reason of the unwillingness of the Priests to have the English Bible, or the People to be any ways acquainted with it, for fear it should make them Hereticks, as their Curate told them. He stinted also the time, namely, that it should be every where provided before All-Saints Day next coming, and that upon a Penalty of forty Shillings a Month, after the said Feast, that they should be without it. The said Proclamation also set the Price at ten Shillings a Book unbound; and well Bound and Clasped, not above twelve Shillings. And charged all Ordinaries to take care for the seeing this Command of the King the better executed.

And upon this, Boner, being newly Bishop of London, set up six Bibles in certain convenient Places of S. Paul's Church; together with an Admonition to the Readers, fastened upon the Pillars to which the Bibles were chained, to this Tenor; "That whosoever came there to read, should prepare himself to be edified and made the better thereby. That he should join thereunto his readiness to obey the King's Injunctions made in that behalf. That he bring with him Discretion, honest Intent, Charity,

Reverence, and quiet Behaviour. That there should no such Number meet together there, as to make a Multitude. That it be not read with Noise in time of Divine Service: Or that any Disputation or Contention be used at it."

From the part that Cromwell took in furthering this translation of the Bible it is sometimes called Cromwell's Bible. The following are samples of its renderings.

PSALM 2: Why do the Heathen grudge together? and why do the people ymagine a vayne thynge? The kynges of the earth stande vp, and the rulers take councell together agaynst the Lorde, and agaynst hys anoynted. Let vs break their bondes asunder, and cast awaye their coardes frō vs. He that dwelleth in heauen, shall laugh them to scorne: the Lorde shall haue them in derysyon. Then shall he speake vnto them in hys wrath, and vexe them in hys sore dyspleasure. Yet haue I set my kynge vpon my holy hyll of Syon.

I wyll preach the law, whereof the Lord hath sayde vnto me. Thou art my sonne, this daye haue I begotten the. Desyre of me, and I shall geue ye the Heathen for thine enheritaunce, ād the vttermost partes of the earth for thy possesiō. Thou shalt bruse them with a rodde of yron, and breake them in peces lyke a potters vessell. Be wyse now therfore, O ye kynges, be warned, ye that are iudges of the earth. Serue the Lorde in feare, and reioyse (vnto him) wyth reuerēce. Kysse the sonne, lest he be angrye, and so ye perysh from the ryght waye yf hys wrath be kyndled but a lytle: blessed are all they that put their trust in hym.

THE LORD'S PRAYER (Matt. 6): Oure father which art in heauen, hallowed be thy name. Let thy kingdome come. Thy will be fulfilled, as well in erth, as it is in heuen. Geue vs this days oure daily bred. And forgeue vs oure dettes, as we forgeue oure detters. And leade vs not into temptation: but delyuer vs from euyell. For thyne is the kyngdom and the power, and the glorye for euer. Amen.

Seven editions of the Great Bible were issued between April, 1539, and December, 1541. The second edition, in 1540, contained a prologue by Archbishop Cranmer and because of that, this and subsequent editions are sometimes called Cranmer's Bibles.

The translation was considerably revised from the 1539 edition, as will be seen from the following examples:

PSALM 2: Why do the Heythen so furiously rage together? and why do ye people ymagyne a vayne thynge?

The kynges of the erth stonde vp, and the rulers take councell together agaynst the Lorde, and agaynst hys anoynted. Let vs breake theyr bondes asunder, and cast awaye theyr coardes from vs.

He that dwelleth in heauen shall laugh them to scorn: the Lorde shall haue them in derisyon. Then shall he speak vnto them in hys wrath, and vexe them in hys sore displeasure. Yet haue I set my kynge vpon my holy hill of Syon. I wyll preach the lawe, wherof the Lorde hath sayd vnto me: thou arte my sonne, thys daye haue I begotten the. Desyre of me, and I shall geue the, ye Heythen for thyne enheritaunce, & the vtmost partes of the erthe for thy possessyō.

Thou shalt bruse them with a rodd of yron, and break them in peces lyke a potters vessell. Be wyse nowe therfore, O ye kinges, be warned, ye that are iudges of the earth. Serue the Lorde in feare, and reioyse (vnto hym) with reuerence. Kysse the sonne, lest he be angrye, & so ye perysshe frō the (ryght) waye, Yf his wrath be kyndled (yee but a lytle) blessed are all they that put theyr trust in hym.

The Lord's Prayer (Matt. 6): Our father which art in heauen, halowed be thy name. Lett thy kyngdome come. Thy will be fulfylled, as well in earth, as it is in heauen. Geue vs this daye oure daylye breade. And forgeue vs our dettes as we forgeue oure detters. And leade vs not into temptacyon: but delyuer vs from euyll. For thyne is the kyngdome and the power, and the glorye for euer. Amen.

In the fourth edition, November, 1540, the arms of Cromwell were removed from the title-page, as he had fallen under the displeasure of the king and been executed July 28, 1540. This edition is remarkable for the fact that upon its title-page appear the names of two bishops, one of them the Cuthbert Tonstal who fifteen years earlier, as bishop of London, had so bitterly opposed Tindale's version.

The version of the Psalms in the November, 1540, edition of the Great Bible is the one that has been retained in the Prayer Book of the English Church to the present day.

After December, 1541, no Bibles were printed during the remainder of Henry VIII's reign. After Cromwell's death, the papal section of the clergy seems to have prevailed upon the king to restrict, if not entirely withdraw, his favor, and so the further printing of the English Bible would be done at considerable risk. It may be that the demand had been supplied for the time being. The two causes combined would account for the lack of editions between 1541 and 1547.

XIII. THE GENEVA BIBLE

DURING the brief reign of Edward VI, 1547-1553, no new translations of the Bible were published, but reprints of Tindale's, Coverdale's, Matthew's, and Cranmer's were made to the number of thirty-five editions of the complete Bible and fifteen of the New Testament. The changed circumstances encouraged the spread of Protestant principles, and the English Prayer Book was prepared under the direction of Archbishop Cranmer and published in 1549.

When Mary came to the throne the persecution of the Protestants was so vigorously conducted that many fled to the Continent, and many who remained at home were put to death. John Rogers was the first martyr, and Archbishop Cranmer and Bishops Hooper, Latimer, and Ridley were among the number. No opportunity was given for new translations, or for new editions of earlier translations, to be issued during her reign.

The work of Bible revision, however, was being actively carried on by some who had found refuge at Geneva, among them being Myles Coverdale, who had been deprived of his bishopric at Exeter, but had managed to escape martyrdom. There was at Geneva a colony of Reformers, with John Calvin as leader. In addition to Calvin and Coverdale the company included John Knox, the pastor of the English Church at Geneva; William Whittingham, who had married Calvin's sister, later succeeded Knox as pastor, and afterward returned to England and became dean of Durham; Thomas Cole, Anthony Gilbey, Christopher Goodwin, and Thomas Sampson. In 1557 the New Testament was published. It was mainly, if not entirely, the work of Whittingham and was printed by Conrad Badius. The text has been reprinted in Bagster's Hexapla.

The Address to the Reader follows:

To the reader mercy and peace through Christ our Saviour.

As the life of a true Christian is most subject to the reprehension of the world: so all his actions and enterprises, be they never so commendable, move the wicked rather to grudge and

THE
NEWE TESTAMENT
OF OVR LORD
IESVS CHRIST,

Conferred diligently with the Greke, and best approued translacions in diuers languages.

EXOD. XIIII, VER. XIII.

FEARE YE NOT, STAND STIL, AND BEholde the salvacion of the Lord, which he will shewe to you this day.

THE LORD SHAL FIGHT FOR YOV therefore holde you your peace, Exod. 14. vers. 14.

AT GENEVA.

PRINTED BY ROVLAND HALL.

M. D. LX.

TITLE-PAGE OF THE NEW TESTAMENT IN THE GENEVA BIBLE, 1560

The Gospel by Saint Matthæwe.

The first Chapter.

1 The genealogie of Christe from Abraham. 18 The marriage of his mother Marie.
20 The angel satisfieth Joseph in mynd. 21 The interpretation of Christes names.

THis is the booke of the generatiō of Jesus Christ, the sonne of Dauid, the sonne of Abraham.

2 *Abraham begat Isahac, *Isahac begat Jacob, *Jacob begat Judas, and his brethren.

3 *Judas begat Phares, & Zara of Thamar, *Phares begat Esrom, *Esrom begat Aram.

4 *Aram begat Aminadab, *Aminadab begat Naasson, *Naasson begat Salmon.

5 *Salmon begat Boos of Rachab, *Boos begat Obed of Ruth, *Obed begat Jesse.

6 *Jesse begat Dauid the king, *Dauid the king begat Solomon, of her that was the wife of Vrie.

7 *Solomon begat Roboam, *Roboam begat Abia, *Abia begat Asa.

8 *Asa begat Josaphat, *Josaphat begat Joram, *Joram begat Ozias.

9 Ozias begat Joatham, *Joatham begat Achas, *Achas begat Ezekias.

10 *Ezekias begat Manasses, *Manasses begat Amon, *Amon begat Josias.

11 * Josias begat Jechonias & his brethren, about the time they were caryed away to Babylon.

12 And after they were brought to Babylon, *Jechonias begate Salathiel, Salathiel begat Zorobabel.

13 *Zorobabel begat Abiud, *Abiud begat Eliakim, Eliakim begat Azor.

14 Azor begat Sadoc, Sadoc begat Achen, Achen begat Eliud.

15 Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Jacob.

16 Jacob begat Joseph the husbande of Marie, of whom was borne Jesus, that is called Christe.

17 And so all the generations from Abraham to Dauid, are fourteene generations: & from Dauid vntyl the carrying away into Babylon, are fourteene generations: and from the carrying away into Babylon vnto Christe, are fourteene generations.

18 The birth of Jesus Christe was on this wyse. When as his mother Marie was betrouthed to Joseph, before they came together, she was founde with chylde of the holy ghost.

19 Then Joseph her husbande, beyng a righteous man, and not willyng to make her a publique example, was mynded priuily to put her away.

20 But whyle he thought these thynges, behold, the angel of the Lorde appeared vnto hym in a dreame, sayeng, Joseph thou sonne of Dauid, feare not to take vnto thee Marie thy wife, for that whiche is conceiued in her, is of the holy ghost.

21 She shal bryng forth a sonne, and thou shalt call his name *Jesus: for he shal saue his people from their sinnes.

22 (All this was donne, that it myght be fulfylled, which the Lorde spoken of the Lord by the prophete, sayeng,

23 *Behold, a virgin shalbe with childe, and shal bryng forth a sonne, and they shal calle his name Emmanuel, which is by interpretation, God with vs.)

24 Then Joseph, beyng raysed from sleepe,

A PAGE OF THE BISHOPS' BIBLE

murmur, than to glorify God who is author of the same. Which evil God hath left to his church, as a necessary exercise, as well that man should not be puffed up with opinion of the gifts that he receiveth of his heavenly Father: as also that seeing how he ever maintaineth the same in despite of all outrageous tyranny, he might be more assured of God's divine providence, and loving kindness towards his elect. For this cause we see that in the church of Christ there are three kinds of men: some are malicious despisers of the word, and graces of God, who turn all things into poison, and a farther hardening of their hearts: others do not openly resist and contemn the gospel, because they are stricken as it were in a trance with the majesty thereof, yet either they quarrel and cavil, or else deride and mock at whatsoever thing is done for the advancement of the same. The third sort are the simple lambs, which partly are already in the fold of Christ, and so hear willingly their Shepherd's voice, and partly wandering astray by ignorance, tarry the time till the Shepherd find them and bring them unto his flock. To this kind of people, in this translation I chiefly had respect, as moved with zeal, counselled by the godly, and drawn by occasion, both of the place where God hath appointed us to dwell, and also of the store of heavenly learning and judgment, which so aboundeth in this city of Geneva, that justly it may be called the pattern and mirror of true religion and godliness. To these therefore which are of the flock of Christ which know their Father's will, and are affectioned to the truth, I render a reason of my doing in few lines. First as touching the perusing of the text, it was diligently revised by the most approved Greek examples, and conference of translations in other tongues as the learned may easily judge, both by the faithful rendering of the sentence, and also by the propriety of the words, and perspicuity of the phrase. Furthermore that the reader might be by all means profited, I have divided the text into verses and sections, according to the best editions in other languages, and also as to this day the ancient Greek copies mention it was wont to be used. And because the Hebrew and Greek phrases, which are strange to render in other tongues, and also short, should not be so hard, I have sometime interpreted them without any whit diminishing the grace of the sense, as our language doth use them, and sometime have put to that word, which lacking made the sentence obscure, but have set it in such letters as may easily be discerned from the common text. As concerning the annotations, whereunto these letters, a, b, c, etc., lead us, I have endeavoured so to profit all thereby, that both the learned and others might be holpen: for to my knowledge I have omitted nothing unexpounded, whereby he that is anything exercised in the Scriptures of God, might justly complain of hardness: and also in respect of them that have more profited in the same I have explicate all such places by the best

learned interpreters; as either were falsely expounded by some or else absurdly applied by others: so that by this means both they which have not ability to buy the commentaries upon the New Testament, and they also which have not opportunity and leisure to read them because of their prolixity may use this book instead thereof, and some time where the place is not greatly hard, I have noted with this mark", that which may serve to the edification of the reader: adding also such common places, as may cause him better to take heed to the doctrine. Moreover, the diverse readings according to diverse Greek copies, which stand but in one word, may be known by this note ", and if the books do alter in the sentence then is it noted with this star *, as the quotations are. Last of all remain the arguments, as well they which contain the sum of every chapter, as the other which are placed before the books and epistles: whereof the commodity is so great, that they may serve instead of a commentary to the reader: for many read the Scripture with minds to profit, but because they do not consider the scope and purpose wherefore the Holy Ghost so writeth and to what end (which thing the arguments do faithfully express) they either bestow their time without fruit, or else defraud themselves of a great deal which they might attain unto otherwise. To the intent therefore that not only they which are already advanced in the knowledge of the Scriptures, but also the simple and unlearned, might be furthered hereby, I have so moderated them with plainness and brevity, that the very ignorant may easily understand them and bear them in memory. And for this cause I have applied but one argument to the four evangelists, chiefly for because that all writing one matter, though by everyone diversely handled, they required no diversity of arguments. Thus in few words I have declared as touching the chief points, beseeching God so to inflame our hearts with the desire to know his divine will, that we may meditate in his holy word day and night, wherein he hath revealed it, and having attained thereunto may so practise it in all our actions, that as we grow in the ripeness of our Christian age, so we may glorify him more and more rendering to him eternal thanks and praises for his heavenly and inestimable gifts bestowed upon his church, that although Satan, Antichrist, and all his enemies rage and burst, yet are they not able to suppress them, neither will he diminish them: for seeing he doth not only bridle his enemies' fury, but causeth them to defend and preserve his gifts for the use of his church (as we see the Jews, Christ's professed enemies, preserve the Old Testament in most integrity) what should we doubt of his bountiful liberality towards us? or why do we not rather with all humility and submission of mind obey him, love and fear him which is God blessed forever? To whom with the Son and Holy Ghost be praise, honour and glory. Amen.

The following is the Lord's Prayer from the Geneva Testament:

9 Our father which art in heauē, halowed be thy name.
10 Let thy kingdome come. Thy wil be done euen in earth, as it is in heauen.
11 Geue vs thys day our dayly bread.
12 And forgeue vs our debtes, euen as we forgeue our debters.
13 And lead vs not into tentation, but deliuer vs from euil. For thyne is the kingdome, and the power, and the glorie for euer, Amen.

In 1560 the complete Geneva Bible was issued, in which the New Testament portion was considerably altered from Whittingham's version of 1557.

The title-page of the Bible reads:

THE BIBLE AND HOLY SCRIPTVRES conteyned in the Olde and New Testament. Translated according to the Ebrue and Greke, and conferred with the best translations in diuers langages. With moste profitable annotations vpon all the hard places, and other things of great importance as may appeare in the Epistle to the Reader. At Geneva. Printed by Rovland Hall M.D. LX.

In the center of the page is a cut of the Israelites crossing the Red Sea and around it are the following inscriptions: At the top: "Feare ye not, stand stil and beholde the salvation of the Lord which he will showe to you this day. Exod. 14.13." Beneath: "The Lord shal fight for you, therefore holde you your peace. Exod. 14, verse 14." At the left, running up: "Great are the troubles of the righteous," and at the right, running down, "but the Lord deliuereth them out of all. Psal. 34.19."

The following is the Dedication:

To the most virtuous and noble Queen Elizabeth, Queen of England, France and Ireland, etc. Your humble subjects of the English Church at Geneva, with grace and peace from God the Father through Christ Jesus our Lord.

How hard a thing it is, and what great impediments let, to enterprise any worthy act, not only daily experience sufficiently sheweth (most noble and virtuous queen) but also that notable proverb doth confirm the same, which admonisheth us, that all things are hard which are fair and excellent. And what enterprise can there be of greater importance, and more acceptable unto God, or more worthy of singular commendation, than the

building of the Lord's temple, the house of God, the church of Christ, whereof the Son of God is the head and perfection?

When Zerubbabel went about to build the material temple according to the commandment of the Lord, what difficulties and stays daily arose to hinder his worthy endeavours, the books of Ezra and Esdras plainly witness: how that not only he and the people of God were sore molested with foreign adversaries (whereof some maliciously warred against them, and corrupted the king's officers: and others craftily practised under pretence of religion) but also at home with domestical enemies, as false prophets, crafty worldlings, faint-hearted soldiers, and oppressors of their brethren, who as well by false doctrine and lies, as by subtle counsel, cowardice, and extortion, discouraged the hearts almost of all: so that the Lord's work was not only interrupted and left off for a long time, but scarcely at the length with great labour and danger after a sort brought to pass.

Which thing when we weigh aright, and consider earnestly how much greater charge God hath laid upon you in making you a builder of his spiritual temple, we cannot but partly fear, knowing the craft and force of Satan our spiritual enemy, and the weakness and unability of this our nature: and partly be fervent in our prayers toward God that he would bring to perfection this noble work which he hath begun by you: and therefore we endeavour ourselves by all means to aid, and to bestow our whole force under your grace's standard, whom God hath made as our Zerubbabel for the erecting of this most excellent temple, and to plant and maintain his holy word to the advancement of his glory, for your own honour and salvation of your soul, and for the singular comfort of that great flock which Christ Jesus the great Shepherd hath bought with his precious blood, and committed unto your charge to be fed both in body and soul.

Considering therefore how many enemies there are, which by one means or other as the adversaries of Judah and Benjamin went about to stay the building of that temple, so labour to hinder the course of this building (whereof some are papists, who under pretence of favouring God's word, traitorously seek to erect idolatry and to destroy your majesty: some are worldlings, who as Demas have forsaken Christ for the love of this world: others are ambitious prelates, who as Amaziah and Diotrephes can abide none but themselves: and as Demetrius many practise sedition to maintain their errors) we persuade ourselves that there was no way so expedient and necessary for the preservation of the one, and the destruction of the other as to present unto your majesty the Holy Scriptures faithfully and plainly translated according to the languages wherein they were first written by the Holy Ghost. For the word of God is an evident token of God's love and our assurance of his defence, whersoever it is obediently received: it is the trial of the spirits: and as

the prophet saith, It is as a fire and hammer to break the stony hearts of them that resist God's mercies offered by the preaching of the same. Yea it is sharper than any two edged sword to examine the very thoughts and to judge the affections of the heart, and to discover whatsoever lieth hid under hypocrisy and would be secret from the face of God and his church. So that this must be the first foundation and groundwork, according whereunto the good stones of this building must be framed, and the evil tried out and rejected.

Now as he that goeth about to lay a foundation surely, first taketh away such impediments as might justly either hurt, let or difform the work; so is it necessary that your grace's zeal appear herein, that neither the crafty persuasion of man, neither worldly policy, or natural fear dissuade you to root out, cut down and destroy these weeds and impediments which do not only deface your building, but utterly endeavour, yea and threaten the ruin thereof. For when the noble Josiah enterprised the like kind of work, among other notable and many things he destroyed, not only with utter confusion the idols with their appurtenances, but also burnt (in sign of detestation) the idolatrous priests' bones upon their altars, and put to death the false prophets and sorcerers, to perform the words of the law of God: and therefore the Lord gave him good success and blessed him wonderfully, as long as he made God's word his line and rule to follow, and enterprised nothing before he had inquired at the mouth of the Lord.

And if these zealous beginnings seem dangerous and to breed disquietness in your dominions, yet by the story of King Asa, it is manifest, that the quietness and peace of kingdoms standeth in the utter abolishing of idolatry, and in advancing of true religion: for in his days Judah lived in rest and quietness for the space of five and thirty years, till at length he began to be cold in the zeal of the Lord, feared the power of man, imprisoned the prophet of God, and oppressed the people: then the Lord sent him wars, and at length took him away by death.

Wherefore great wisdom, not worldly, but heavenly, is here required, which your grace must earnestly crave of the Lord, as did Solomon, to whom God gave an understanding heart to judge his people aright, and to discern between good and bad. For if God for the furnishing of the old temple gave the spirit of wisdom and understanding to them that should be the workmen thereof, as to Bezaleel, Aholiab, and Hiram: how much more will he endue your grace and other godly princes and chief governors with a principal spirit, and you may procure and command things necessary for this most holy temple, foresee and take heed of things that might hinder it, and abolish and destroy whatsoever might impair and overthrow the same?

Moreover the marvelous diligence and zeal of Jehoshaphat, Josiah, and Hezekiah are by the singular providence of God left as an example to all godly rulers to reform their countries and to establish the word of God with all speed, lest the wrath of God fall upon them for the neglecting thereof. For these excellent kings did not only embrace the word promptly and joyfully, but also procured earnestly and commanded the same to be taught, preached and maintained through all their countries and dominions, binding them and all their subjects both great and small with solemn protestations and covenants before God to obey the word, and to walk after the ways of the Lord. Yea, and in the days of King Asa it was enacted that whosoever would not seek the Lord God of Israel should be slain, whether he were small or great, man or woman. And for the establishing hereof and performance of this solemn oath, as well priests as judges were appointed and placed through all the cities of Judah to instruct the people in the true knowledge and fear of God, and to minister justice according to the word, knowing that, except God by his word did reign in the hearts and souls, all man's diligence and endeavours were of none effect: for without this word we cannot discern between justice and injury, protection and oppression, wisdom and foolishness, knowledge and ignorance, good and evil. Therefore the Lord, who is the chief governor of his church, willeth that nothing be attempted before we have inquired thereof at his mouth. For seeing he is our God, of duty we must give him the pre-eminence, that of ourselves we enterprise nothing, but that which he hath appointed, who only knoweth all things, and governeth them as may best serve to his glory and our salvation. We ought not therefore to prevent him: or do anything without his word, but as soon as he hath revealed his will, immediately to put it in execution.

Now as concerning the manner of this building, it is not according to man, nor after the wisdom of the flesh, but of the Spirit, and according to the word of God, whose ways are diverse from man's ways. For if it was not lawful for Moses to build the material tabernacle after any other sort than God had shewed him by a pattern, neither to prescribe any other ceremonies and laws than such as the Lord had expressly commanded: how can it be lawful to proceed in this spiritual building any other ways than Jesus Christ the Son of God, who is both the foundation, head and chief cornerstone thereof, hath commanded by his word? And forasmuch as he hath established and left an order in his church for the building up of his body, appointing some to be apostles, some prophets, others evangelists, some pastors and teachers, he signifieth that everyone according as he is placed in this body, which is the church, ought to inquire of his ministers concerning the will of the Lord, which is revealed in his word. For they are, saith Jeremiah, as the mouth of the

Lord: yea he promiseth to be with their mouth, and that their lips shall keep knowledge, and that the truth and the law shall be in their mouth. For it is their office chiefly to understand the Scriptures and teach them. For this cause the people of Israel in matters of difficulty used to ask the Lord either by the prophets, or by the means of the high-priest, who bare Urim and Thummim, which were tokens of light and knowledge, of holiness and perfection which should be in the high-priest. Therefore when Jehoshaphat took this order in the church of Israel, he appointed Amariah to be the chief concerning the word of God, because he was most expert in the law of the Lord, and could give counsel and govern according unto the same. Else there is no degree or office which may have that authority and privilege to decide concerning God's word, except withal he hath the spirit of God, and sufficient knowledge and judgment to define according thereunto. And as everyone is endued of God with greater gifts, so ought he to be herein chiefly heard, or at least that without the express word none be heard: for he that hath not the word, speaketh not by the mouth of the Lord. Again, what danger it is to do anything, seem it never so godly or necessary, without consulting with God's mouth, the examples of the Israelites, deceived hereby through the Gibeonites, and of Saul, whose intention seemed good and necessary: and of Josiah also, who for great considerations was moved for the defence of true religion and his people, to fight against Pharaoh Necho, King of Egypt, may sufficiently admonish us.

Last of all (most gracious queen) for the advancement of this building and rearing up of the work, two things are necessary; first, that we have a lively and stedfast faith in Christ Jesus, who must dwell in our hearts, as the only means and assurance of our salvation: for he is the ladder that reacheth from the earth to heaven: he lifteth up his church and setteth it in the heavenly places: he maketh us lively stones and buildeth us upon himself: he joineth us to himself as the members and body to the head, yea he maketh himself and his church one Christ. The rest is, that our faith bring forth good fruits, so that our godly conversation may serve us as a witness to confirm our election, and be an example to all others to walk as appertaineth to the vocation whereunto they are called: lest the word of God be evil spoken of, and this building be stayed to grow up to a just height, which cannot be without the great provocation of God's just vengeance and discouraging of many thousands through all the world, if they should see that our life were not holy and agreeable to our profession. For the eyes of all that fear God in all places behold your countries as an example to all that believe, and the prayers of all the godly at all times are directed to God for the preservation of your majesty. For considering God's wonderful mercies toward you at all seasons, who hath pulled

you out of the mouths of the lions, and how that from your youth you have been brought up in the holy Scriptures, the hope of all men is so increased, that they cannot but look that God should bring to pass some wonderful work by your grace to the universal comfort of his church. Therefore even above strength you must shew yourself strong and bold in God's matters: and though Satan lay all his power and craft together to hurt and hinder the Lord's building: yet be you assured that God will fight from heaven against this great dragon, the ancient serpent, which is called the devil and Satan, till he have accomplished the whole work and made his church glorious to himself, without spot or wrinkle. For albeit all other kingdoms and monarchies, as the Babylonians, Persians, Grecians and Romans have fallen and taken end: yet the church of Christ, even under the cross, hath from the beginning of the world been victorious, and shall be everlastingly. Truth it is, that sometime it seemeth to be shadowed with a cloud, or driven with a storm of persecution, yet suddenly the beams of Christ the sun of justice shine and bring it to light and liberty. If for a time it lie covered with ashes, yet it is quickly kindled again by the wind of God's spirit: though it seem drowned in the sea, or parched and pined in the wilderness, yet God giveth ever good success, for he punisheth the enemies, and delivereth his, nourisheth them and still preserveth them under his wings. The Lord of Lords and King of Kings who hath ever defended his, strengthen, comfort and preserve your majesty, that you may be able to build up the ruins of God's house to his glory, the discharge of your conscience, and to the comfort of all them that love the coming of Christ Jesus our Lord. From Geneva, 10 April 1560.

After the Dedication came the translator's address to the reader:

To the Christian reader.

Besides the manifold and continual benefits which Almighty God bestoweth upon us, both corporal and spiritual, we are especially bound (dear brethren) to give him thanks without ceasing for his great grace, and unspeakable mercies, in that it hath pleased him to call us unto this marvelous light of his gospel, and mercifully to regard us after so horrible backsliding and falling away from Christ to Antichrist, from light to darkness, from the living God to dumb and dead idols, and that after so cruel murder of God's saints as alas, hath been among us, we are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickedness, but received again to grace with most evident signs and tokens of God's especial love and favour. To the intent therefore that we may not be unmindful of these great mercies, but seek by all means (according to our

duty) to be thankful for the same, it behoveth us so to walk in his fear and love, that all the days of our life we may procure the glory of his holy name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the word of God (which is the light to our paths, the key of the kingdom of heaven, our comfort in affliction, our shield and sword against Satan, the school of all wisdom, the glass wherein we behold God's face, the testimony of his favour, and the only food and nourishment of our souls) we thought that we could bestow our labours and study in nothing which could be more acceptable to God and comfortable to his church than in the translating of the holy Scriptures into our native tongue: the which thing albeit that divers heretofore have endeavoured to achieve: yet considering the infancy of these times and imperfect knowledge of the tongues, in respect of this ripe age and clear light which God hath now revealed, the translations required greatly to be perused and reformed. Not that we vindicate anything to ourselves above the least of our brethren (for God knoweth with what fear and trembling we have been now for the space of two years and more day and night occupied herein) but being earnestly desired, and by divers, whose learning and godliness we reverence, exhorted, and encouraged by the ready wills of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefit and favour of God toward his church (though the time then was most dangerous, and the persecution sharp and furious) we submitted ourselves at length to their godly judgments, and seeing the great opportunity and occasions, which God presented unto us in this church, by reason of so many godly and learned men, and such diversities of translations in divers tongues: we undertook this great and wonderful work (with all reverence, as in the presence of God, as intreating the word of God, whereunto we think ourselves unsufficient) which now God according to his divine providence and mercy hath directed to a most prosperous end. And this we may with good conscience protest, that we have in every point and word, according to the measure of that knowledge which it pleased Almighty God to give us, faithfully rendered the text, and in all hard places most sincerely expounded the same. For God is our witness that we have by all means endeavoured to set forth the purity of the word and right sense of the Holy Ghost for the edifying of the brethren in faith and charity.

Now as we have chiefly observed the sense, and laboured always to restore it to all integrity: so have we most reverently kept the propriety of the words, considering that the apostles who spake and wrote to the Gentiles in the Greek tongue, rather constrained them to the lively phrase of the Hebrew, than enterprised far by mollifying their language to speak as the Gentiles did. And for this and other causes we have in many places re-

served the Hebrew phrases, notwithstanding that they may seem somewhat hard in their ears that are not well practised, and also delight in the sweet sounding phrases of the Holy Scriptures. Yet lest either the simple should be discouraged, or the malicious have any occasion of just cavillation, seeing some translations read after one sort, and some after another, whereas all may serve to good purpose and edification, we have in the margin noted that diversity of speech or reading which may also seem agreeable to the mind of the Holy Ghost, and proper for our language with the mark ". Again, whereas the Hebrew speech seemed hardly to agree with ours we have noted it in the margin after this sort ", using that which was more intelligible. And albeit that many of the Hebrew names be altered from the old text, and restored to the true writing and first original, whereof they have their signification, yet in the usual names little is changed for fear of troubling the simple readers. Moreover whereas the necessity of the sentence required anything to be added (for such is the grace and property of the Hebrew and Greek tongues, that it cannot but either by circumlocution, or by adding the verb or some word be understood of them that are not well practised therein) we have put it in the text with another kind of letter, that it may easily be discerned from the common letter. As touching the division of the verses, we have followed the Hebrew examples, which have so even from the beginning distinct them. Which thing as it is most profitable for memory, so doth it agree with the best translations, and is most easy to find out both by the best concordances, and also by the quotations which we have diligently herein perused and set forth by this star *. Besides this the principal matters are noted and distincted by this mark ¶. Yea and the arguments both for the book and for the chapters with the number of the verse are added, that by all means the reader might be holpen. For the which cause also we have set over the head of every page some notable word or sentence which may greatly further as well for memory, as for the chief point of the page. And considering how hard a thing it is to understand the Holy Scriptures, and what errors, sects and heresies grow daily for lack of true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attain to the true and simple meaning of the same, we have endeavoured both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather brief annotations upon all the hard places, as well for the understanding of such words as are obscure, and for the declaration of the text, as for the application of the same as may most appertain to God's glory and the edification of his church. Furthermore, whereas certain places in the books of Moses, and the Kings and Ezekiel seemed so dark that by no description they could be made easy to the simple

reader, we have so set them forth with figures and notes for the full declaration thereof, that they which cannot by judgment, being holpen by the annotations noted by the letters a b c, etc., attain thereunto, yet by the perspective, and as it were by the eye may sufficiently know the true meaning of all such places, whereunto also we have added certain maps of cosmography, which necessarily serve for the perfect understanding and memory of divers places and countries, partly described and partly by occasion touched, both in the Old and New Testament. Finally that nothing might lack which might be bought by labours, for the increase of knowledge and furtherance of God's glory, we have adjoined two most profitable tables, the one serving for the interpretation of the Hebrew names; and the other containing all the chief and principal matters of the whole Bible: so that nothing (as we trust) that any will justly desire is omitted. Therefore, as brethren that are partakers of the same hope and salvation with us, we beseech you, that this rich pearl and inestimable treasure may not be offered in vain, but as sent from God to the people of God, for the increase of his kingdom, the comfort of his church, and discharge of our conscience, whom it hath pleased him to raise up for this purpose, so you would willingly receive the word of God, earnestly study it, and in all your life practise it, that ye may now appear indeed to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in us may be fully glorified, through Christ Jesus our Lord, who liveth and reigneth for ever. Amen. From Geneva, 10 April 1560.

The Geneva Bible was heartily welcomed by the English people, and its popularity may be judged from the fact that a hundred and fifty editions of it were printed between the years 1560 and 1644—it continued to be printed for more than thirty years after the King James Version was published in 1611.

The following specimens are from the Geneva Bible:

PSALM 2:

1 Why do the heathen rage, & the people murmur in vaine?
2 The Kings of the earth band them selues, and the princes are assembled together against the Lord, and against his Christ.
3 Let vs breake their bands, and cast their cords from vs.
4 *But* he that dwelleth in the heauen shal laugh: the Lord shal haue thē in derisiō.
5 Then shal he speake vnto them in his wrath, & vexe them in his sore displeasure, *saying,*
6 *Euen* I haue set my King vpon Zion mine holie mountaine.

7 I wil declare the decree: *that is,* the Lord hathe said vnto me, Thou art my Sonne: this day haue I begotten thee.

8 Aske of me, & I shall giue thee the heathē for thine inheritance, and the endes of the earth for thy possession.

9 Thou shalt krush them with a sceptre of yron, & breake them in pieces like a potters vessel.

10 Be wise now therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 Kisse the Sonne, lest he be angrie, and ye perish in the waie, when his wrath shal suddenly burne. blessed *are* all that trust in him.

THE LORD'S PRAYER (Matt. 6):

9 Our father which art in heauen, halowed be thy Name.

10 Thy kingdome come. Thy wil be done euen in earth, as *it is* in heauen.

11 Giue vs this day our daily bread.

12 And forgiue vs our dettes as we also forgiue our detters.

13 And lead vs not into tentation, but deliuer vs frō euil: for thine is the kingdome, and the power, and the glorie for euer, Amen.

XIV. THE BISHOPS' BIBLE

THE BISHOPS' BIBLE was issued in 1568, and, as its name indicates, was the official version of the bishops. It will be remembered that Cranmer, in referring to the version proposed to be issued by the bishops, said he did not think it would be till after Doomsday. But the Geneva Bible issued by the Reformers contained some notes which the bishops did not like, and the cordial reception of that version by the people spurred them to action. Matthew Parker, Archbishop of Canterbury, supervised the work and had the assistance of a number of others, mostly bishops, whose initials are affixed to the portions they revised. The version is sometimes called Parker's Bible. The identity of some of the assisting bishops is clear, but there is doubt concerning others. The initials are not those of the surnames of the workers, as English bishops sign with the initials of their first names, but the Latin names of their dioceses instead of surnames. Thus the Archbishop of Canterbury, Edward Benson, signed Edward Cantuar; the late Archbishop of York, Joseph Ebor; and the late Bishop of Winchester, S. Winton. The names of the revisers have been preserved in a letter written by Parker and now in the Record Office, London. The letters in the order they appear at the ends of sections, with the identification according to Parker's list, are as follows:

W. E. (W. Exon.), William Alley, Bishop of Exeter.
R. M. (R. Meneven.), Richard Davies, Bishop of St. David's.
E. W. (E. Wigornen.), Edwin Sandys, Bishop of Worcester.
A. P. C. Andrew Pierson, Prebendary of Canterbury.
T. B. (to the Psalms), ?Thomas Becon (or Bentham, or Bickley).
A. P. E. Andrew Perne, Canon of Ely.
R. W. (R. Winton), Robert Horne, Bishop of Winchester.
T. C. L. Thomas Bentham, Bishop of Lichfield and Coventry.
E. L. (E. Londin.), Edmund Grindal, Bishop of London, afterward Archbishop of Canterbury.
J. N. (J. Norvic.), John Parkhurst, Bishop of Norwich.
R. E. (R. Elien.), Richard Cox, Bishop of Ely.

G. G. Gabriel Goodman, Dean of Westminster (formerly of Geneva).

Besides the above, Parker mentions some whose initials are not in the Bible: William Barlow, Bishop of Chichester; Edmund Scambler, Bishop of Peterborough; and Nicholas Bullingham, Bishop of Lincoln.

The original issue of the Bishops' Bible was printed by Richard Jugge, in black letter, and was a magnificent folio volume. A fine copy is in the New York Library. A copy was presented to Queen Elizabeth, whose portrait is on the title-page, but there is no dedication. The Great Bible was used as a basis for the revision. In 1571 the Convocation of Canterbury ordered every archbishop and bishop to have a copy at home in his dining-room or large hall, one at each cathedral, and as far as possible one in every church.

The 1572 edition contained the Psalms according to the Great Bible with the new translation alongside.

The following are specimen translations from the Bishops' Version:

PSALM 2:

1 Why do the Heathen so furiously rage together? and why do the people imagine a vayne thing?

2 The kynges of the earth stande vp: and the rulers take counsell together against God, and against his annointed.

3 Let vs breake [say they] their bondes a sunder: and cast away their cordes from vs.

4 He that dwelleth in heauen wyll laugh them to scorne: the Lorde wyll haue them in derision.

5 Then wyll he speake vnto them in his wrath: and he will astonie them with feare in his sore displeasure.

6 [Saying] euen I haue annointed [him] my kyng: vpon my holy hyll of Sion.

7 I wyll declare the decree, God sayde vnto me: thou art my sonne, this day I haue begotten thee.

8 Desire of me, and I wyll geue thee the heathen for thyne inheritaunce: and the vttermost partes of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and breake them in peeces like a potters vessell.

10 Wherfore be you nowe wel aduised O ye kinges: be you learned ye [that are] iudges of the earth.

11 Serue ye God in feare: and reioyce ye with a trembling.

12 Kisse ye the sonne lest that he be angrye, and [so] ye perishe [from] the way, if his wrath be neuer so little kindled: blessed are all they that put their trust in hym.

THE LORD'S PRAYER (Matt. 6):

9 O our father, which art in heauen, halowed be thy name.

10 Let thy kyngdome come. Thy wyll be done, as well in earth, as it is in heauen.

11 Geue vs this day our dayly breade.

12 And forgeue vs our dettes, as we forgeue our detters.

13 And leade vs not into temptation, but delyuer vs from euyll. For thyne is the kyngdome, and the power, and the glory, for euer, Amen.

XV. THE RHEIMS NEW TESTAMENT AND THE DOUAY OLD TESTAMENT

ALL the versions of the English Bible that we have already considered were made by those who had more or less Protestant leaning. We now come to a version made by the Roman Catholics, who felt the publicity given to the English Bible made it necessary for them to set forth a translation which should serve, to some extent at any rate, to counteract the Protestant influence. Just as Protestants had fled to the Continent on the accession of Mary, so Catholics of prominence during Mary's reign fled to the Continent early in the reign of Elizabeth. Some of these established English Colleges at Douay and Rheims.

In 1582 the New Testament appeared. It was translated from the Vulgate. It had occupied Gregory Martin, formerly of Oxford, three years and a half, and was revised by Cardinal Allen and Richard Bristow. The title-page was plain in design but very full:

The Nevv Testament of Iesvs Christ, translated faithfully into English, out of the authentical Latin, according to the best corrected copies of the same, diligently conferred vvith the Greeke and other editions in diuers languages: VVith Arguments of bookes and chapters, Annotations, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discouerie of the Corrvptions of diuers late translations, and for cleering the controuersies in religion of these daies: in the English College of Rhemes.

[Here follow Latin quotations from the Psalms and from one of Augustine's tracts, with English translations.]

Printed at Rhemes by Iohn Fogny. 1582. Cum priuilegio.

On the back of the title-page was "The Censvre and approbation" and then followed a lengthy preface with this heading:

The Preface to the Reader treating of these three points: of the translation of Holy Scriptvres into the vulgar tongues, and namely into English; of the causes why this new Testament is translated according to the auncient vulgar Latin text: & of the maner of translating the same.

The following is the Lord's Prayer, which in the margin is called "the Pater noster":

Ovr Father which art in heaven, sanctified be thy name. Let thy Kingdom come. Thy wil be done, as in heauen, in earth also. Giue vs to-day our supersubstantial bread. And forgiue vs our dettes, as we also forgiue our detters. And leade vs not into tentation. But deliuer vs from euil. Amen.

The translation is characterized by very queer words and phrases, the Latin and Greek forms being retained in many cases. A cup is called a chalice; passover, pasche; and such words as the following are used: azymes, exprobate, obsecration, coinquination. The remembrance of this peculiarity will help in considering the preface to the King James Version in the next chapter. Some of the notes are very bitter, and Protestants are referred to as those who had cast "the holy to dogges and pearles to hogges."

The Old Testament was published at Douay in two volumes 1609-1610, lack of funds preventing its earlier appearance. The title-page was as follows:

The Holie Bible Faithfvlly translated into English ovt of the avthentical Latin. Diligently conferred with the Hebrew, Greeke, and other Editions in diuers languages. With Argvments of the Bookes, and Chapters: Annotations, Tables: and other helpes, for better vnderstanding of the text: for discouerie of Corruptions in some late translations: and for clearing Controuersies in Religion.

By the English College of Doway. Haurietis aquas in gaudio de fontibus Saluatoris. Isaiæ 12. You shall draw waters in joy out of the Sauiours fountaines.

Printed at Doway by Lavrence Kellam, at the signe of the holie Lambe. M. DC. IX.

The following is the translation of Psalm 2:

1 Why did the Gentiles rage, and peoples meditate vaine things?

2 The kings of the earth stood vp, and the princes came together in one against our Lord, and against his Christ.

3 Let vs breake their bondes a sunder: and let vs cast away their yoke from vs.

4 He that dwelleth in the heauens, shal laugh at them: and our Lord shal scorne them.

5 Then shal he speake to them in his wrath, & in his furie he shal truble them.

6 But I am appoynted kyng by him ouer Sion his holie hil, preaching his precept.

7 The Lord said to me, Thou art my Sonne, I this day haue begotten thee.

8 Aske of me, and I will geue thee the Gentiles, for thyne inheritance, and thy possession the endes of the earth.

9 Thou shalt rule them in a rod of yron, and as a potters vessel thou shalt breake them in peeces.

10 And now ye kings vnderstand: take instruction. you that iudge the earth.

11 Serue our Lord in feare: and reioyce to him with trembling.

12 Apprehend discipline lest sometime our Lord be wrath, and you perish out of the iust way.

13 When his wrath shal burne in short time, blessed are al, that trust in him.

The complete Bible of the Rheims-Douay Version did not appear until 1633-1635, when it was published at Rouen. Since then there have been many changes and revisions, and the Catholic Bible today is very different from that of 1635.

The language of the Douay Old Testament is as strange as that of the Rheims New Testament. One example will suffice to show this. Some familiar verses from the 23rd Psalm (which is the 22d in the Vulgate) are rendered thus:

Our Lord ruleth me; and nothing shall be wanting to me: in place of pasture there he hath placed me. Upon the water of refection he hath brought me up: . . . Thou hast fatted my head with oil: and my chalice inebriating how goodly is it!

XVI. THE AUTHORIZED VERSION

THE AUTHORIZED VERSION has been the great Bible of the English-speaking peoples of the world for more than three hundred years. It is also called the King James Version because its publication was undertaken at the command of that king. When he ascended the throne there were two strong parties in the church, the bishops and the Puritans. Two versions of the Bible were in common use, the Bishops' by the clergy, and the Geneva by the people. The attack made upon all Protestant versions of the Bible by the Rheims New Testament had started a lively conflict between Catholics and Protestants, and in 1589 William Fulke, a staunch Protestant, had printed the Bishops' Version and the Rheims Version side by side with the Catholic notes and his replies to them. The Puritans complained to James about things in the church, and James called a conference at Hampton Court Palace for January 14, 16, and 18, 1604. Among the questions discussed was that of Bible translation, and as an outcome of the conference it was decided to make a new translation from the Hebrew and Greek. By July 22, 1604, a selection of fifty-four of the best scholars had been made, and on that date the king sent a letter to Bancroft, Bishop of London, asking him to inform the other bishops and seek their aid in getting the benefit of suggestions from any who had special skill in Hebrew and Greek. Though the king mentioned fifty-four, it is only known that forty-seven actually took part in the work, and there is considerable doubt as to the identity of some of them.

The workers were divided into six companies of which two met at Oxford, two at Cambridge, and two at Westminster, each company dealing with a separate portion of the Bible. The whole was afterward reviewed in London by a committee appointed from the six companies, and finally by Bishop Bilson of Winchester and Dr. Miles Smith. The workers received no payment, but were promised preferment as occasion should arise—and some were promoted.

The first company met at Westminster and had the Pentateuch and historical books to 2 Kings.

The second company met at Cambridge and had Chronicles to the Song of Solomon.

The third company met at Oxford and had Isaiah to Malachi.

The fourth company met at Oxford and had the Gospels, Acts, and Revelation.

The fifth company met at Westminster and had the Epistles.

The sixth company met at Cambridge and had the Apocrypha.

The king drew up a set of instructions to govern them in their work, which are given by Fuller in his *Church History.*

1. The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.

2. The names of the prophets, and the holy writers, with the other names in the text, to be retained as near as may be accordingly as they are vulgarly used.

3. The old ecclesiastical words to be kept, viz.: as the word [Church] not to be translated Congregation, etc.

4. When any word hath divers significations, that to be kept which hath been most commonly used, by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith.

5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one Scripture to another.

8. Every particular man of each company to take the same chapter, or chapters; and, having translated, or amended them severally by himself where he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand.

9. As one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for His Majesty is very careful in this point.

10. If any company, upon the review of the book so sent, shall doubt, or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons: to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand; and to move, and charge as many as, being skilful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford.

13. The directors in each company to be the deans of Westminster and Chester, for that place, and the king's professors in the Hebrew and Greek in each university.

14. These translations to be used when they agree better with the text than the Bishops' Bible, viz.: Tindal's, Matthews', Coverdale's, Whitchurch, Geneva.

Besides the said directions before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified.

It has been supposed by some that the work was not actually begun until 1607, but there seems to be evidence that from the time of the appointment of the companies in 1604 the members were engaged upon it in some degree. Fuller says concerning the death of Mr. Lively, chairman of one of the Cambridge companies, in 1605:

The untimely death of Mr. Edward Lively, much weight of the work lying on his skill in the oriental tongues, happening about this time (happy that servant whom his Master, when he cometh, findeth so doing) not a little retarded their proceedings. However the rest vigorously, though slowly, proceeded in their hard, heavy, and holy task, nothing offended with the censures of the impatient people, condemning their delays, though indeed but due deliberation, for laziness.

In 1611 the new version was published, and concerning it Fuller says:

And now after long expectation, and great desire came forth the new Translation of the Bible (most beautifully printed) by a

select and competent number of divines, appointed for that purpose, not being too many, lest one should trouble another; and yet many, lest many things might haply escape them.

It was indeed a most beautifully printed volume, as the writer can testify after an examination of the splendid copy in the New York Library. It was printed by Robert Barker, who had had considerable experience in printing editions of the earlier versions. The title-page reads:

The Holy Bible, conteyning the Old Testament, and the New. Newly Translated out of the Originall tongues & with the former Translations diligently compared and reuised by his Maiesties speciall comandement. Appointed to be read in Churches. Imprinted at London by Robert Barker, Printer to the Kings most Excellent Maiestie. Anno Dom. 1611.

This was followed by the dedication to King James, which is usually printed in modern copies of the Authorized Version, and "The Translators to the Reader," which is seldom printed now. Written by Dr. Miles Smith, they contain both details of the work and replies to the arguments advanced by Romanists and "Brethren" against the translators' methods and results. Both are here reproduced in full.

The Epistle Dedicatory

To the most high and mighty prince, James by the grace of God King of Great Britain, France and Ireland, Defender of the Faith, etc. The translators of the Bible, wish grace, mercy and peace, through Jesus Christ our Lord.

Great and manifold were the blessings (most dread sovereign) which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first he sent Your Majesty's royal person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our Sion, that upon the setting of that bright occidental star Queen Elizabeth of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this land, that men should have been in doubt which way they were to walk, and that it should hardly be known who was to direct the unsettled state: the appearance of Your Majesty, as of the sun in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected, exceeding cause of comfort: especially when we beheld the government established in Your Highness, and your hopeful seed, by an undoubted title,

and this also accompanied with peace and tranquility, at home and abroad.

But amongst all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred word among us, which is that inestimable treasure, which excelleth all the riches of the earth, because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

Then, not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state wherein the famous predecessor of Your Highness did leave it: nay, to go forward with the confidence and resolution of a man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto you, that your very name is precious among them, their eye doth behold you with comfort, and they bless you in their hearts, as that sanctified person, who, under God, is the immediate author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe that the zeal of Your Majesty towards the house of God, doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the furthest parts of Christendom, by writing in defence of the truth (which hath given such a blow unto that man of sin, as will not be healed), and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the word preached, by cherishing the teachers thereof, by caring for the church as a most tender and loving nursing father.

There are infinite arguments of this right Christian and religious affection in Your Majesty: but none is more forcible to declare it to others, than the vehement and perpetuated desire of the accomplishing and publishing of this work, which now with all humility we present unto Your Majesty. For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the original sacred tongues, together with comparing of the labours, both in our own and other foreign languages, of many worthy men who went before us, there should be one more exact translation of the Holy Scriptures into the English tongue; Your Majesty did never desist, to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hope that the Church of England shall reap good

fruit thereby: we hold it our duty to offer it to Your Majesty, not only as to our king and sovereign, but as to the principal mover and author of the work. Humbly craving of Your most Sacred Majesty, that since things of this quality have ever been subject to the censures of ill meaning and discontented persons, it may receive approbation and patronage from so learned and judicious a prince as Your Highness is, whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that, if on the one side we shall be traduced by popish persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness: or if on the other side, we shall be maligned by self-conceited brethren, who run their own ways, and give liking unto nothing but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocence of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and Christian endeavours, against bitter censures and uncharitable imputations.

The Lord of heaven and earth bless Your Majesty with many and happy days, that as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so you may be the wonder of the world in this later age, for happiness and true felicity, to the honour of that great God, and the good of his church, through Jesus Christ our Lord and only Saviour.

The Translators to the Reader

Zeal to promote the common good, whether it be by devising anything ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion instead of love and with emulation instead of thanks: and if there be any hole left for cavil to enter (and cavil, if it do not find a hole, will make one), it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. For, was there ever anything projected, that savoured any way of newness or renewing, but the same endured many a storm of gainsaying or opposition? A man would think that civility, wholesome laws, learning and eloquence, synods and church-maintenance (that we speak of no more things of this kind) should be as safe as a sanctuary, and out of shot, as they say, that no man would lift

up the heel, no, nor dog move his tongue against the motioners of them. For by the first we are distinguished from brute beasts led with sensuality: by the second we are bridled and restrained from outrageous behaviour, and from doing of injuries, whether by fraud or by violence: by the third we are enabled to inform and reform others, by the light and feeling that we have attained unto ourselves: briefly, by the fourth being brought together to a parley face to face, we sooner compose our differences than by writings, which are endless: and lastly, that the church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be less cruel, that kill their children as soon as they are born, than those nursing fathers and mothers (wheresoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts again themselves do hang to receive the spiritual and sincere milk of the word) livelihood and support fit for their estates. Thus it is apparent, that these things which we speak of, are of most necessary use, and therefore, that none, either without absurdity can speak against them, or without note of wickedness can spurn against them.

Yet for all that, the learned know that certain worthy men have been brought to untimely death for none other fault, but for seeking to reduce their countrymen to good order and discipline: and that in some commonwealths it was made a capital crime, once to motion the making of a new law for the abrogating of an old, though the same were most pernicious: and that certain, which would be counted pillars of the state and patterns of virtue and prudence, could not be brought for a long time to give way to good letters and refined speech, but bare themselves as averse from them, as from rocks or boxes of poison. And fourthly, that he was no babe, but a great clerk, that gave forth (and in writing to remain to posterity) in passion peradventure, but yet he gave forth, that he had not seen any profit to come by any synod, or meeting of the clergy, but rather the contrary. And lastly, against church-maintenance and allowance, in such sort, as the ambassadors and messengers of the great King of Kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himself, though superstitious) was devised: namely, that at such time as the professors and teachers of Christianity in the Church of Rome, then a true church, were liberally endowed, a voice forsooth was heard from heaven, saying: Now is poison poured down into the church, etc. Thus not only as oft as we speak, as one saith, but also as oft as we do anything of note or consequence, we subject ourselves to every one's censure, and happy is he that is least tossed upon tongues; for utterly to escape the snatch of them it is impossible. If any man conceit that this is the lot and portion of the meaner sort only, and that princes are

privileged by their high estate, he is deceived. As *the sword devoureth as well one as the other,* as it is in *Samuel;* nay as the great commander charged his soldiers in a certain battle, to strike at no part of the enemy, but at the face; and as the King of *Syria* commanded his chief captains *to fight neither with small nor great, save only against the King of Israel:* so it is too true, that envy striketh most spitefully at the fairest, and at the chiefest. *David* was a worthy prince, and no man to be compared to him for his first deeds, and yet for as worthy an act as ever he did (even for bringing back the ark of God in solemnity) he was scorned and scoffed at by his own wife. *Solomon* was greater than *David,* though not in virtue, yet in power; and by his power and wisdom he built a temple to the Lord, such a one as was the glory of the land of Israel, and the wonder of the whole world. But was that his magnificence liked of by all? We doubt of it. Otherwise, why do they lay it in his son's dish, and call unto him for easing of the burden. *Make,* say they, *the grievous servitude of thy father, and his sore yoke, lighter.* Belike he had charged them with some levies, and troubled them with some carriages. Hereupon they raise up a tragedy, and wish in their heart the temple had never been built. So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to everyone's conscience.

If we will descend to later times, we shall find many the like examples of such kind, or rather unkind acceptance. The first Roman emperor did never do a more pleasing deed to the learned, nor more profitable to posterity for conserving the record of times in true supportation, than when he corrected the calendar and ordered the year according to the course of the sun: and yet this was imputed to him for novelty and arrogancy, and procured to him great obloquy. So the first christened emperor (at the leastwise that openly professed the faith himself, and allowed others to do the like) for strengthening the empire at his great charges, and providing for the church, as he did, got for his labour the name *Pupillus,* as who would say, a wasteful prince, that had need of a guardian, or overseer. So the best christened emperor, for the love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not seek war but find it, was judged to be no man at arms (though indeed he excelled in feats of chivalry, and shewed so much when he was provoked) and condemned for giving himself to his ease and to his pleasure. To be short, the most learned emperor of former times (at the least, the greatest politician), what thanks had he for cutting off the superfluities of the laws, and digesting them into some order and method? This, that he hath been blotted by some to be an epitomist, that is, one that extinguished worthy whole volumes, to bring his abridgements into request. This is the measure that hath been rendered to excellent

princes in former times; even, *Cum benè facerent, malè audire,* For their good deeds to be evil spoken of. Neither is there any likelihood, that envy and malignity died, and were buried with the ancient. No, no, the reproof of *Moses* taketh hold of most ages; *You are risen up in your fathers' stead, an increase of sinful men. What is that that hath been done? That which shall be done: and there is no new thing under the sun,* saith the wise man: and *S. Stephen, As your fathers did, so do you.* This, and more to this purpose, His Majesty that now reigneth (and long, and long may he reign, and his offspring for ever, himself and children, and children's children always) knew full well, according to the singular wisdom given unto him by God, and the rare learning and experience that he hath attained unto; namely, that whosoever attempteth anything for the public (specially if it pertain to religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be gloated upon by every evil eye, yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that meddleth with men's religion in any part, meddleth with their custom, nay, with their freehold: and though they find no content in that which they have, yet they cannot abide to hear of altering. Notwithstanding his royal heart was not daunted or discouraged for this or that colour, but stood resolute, *as a statue immovable, and an anvil not easy to be beaten into plates,* as one saith; he knew who had chosen him to be a soldier, or rather a captain, and being assured that the course which he intended made much for the glory of God and the building up of his church, he would not suffer it to be broken off for whatsoever speeches or practices. It doth certainly belong unto kings, yea, it doth specially belong unto them, to have care of religion, yea to know it aright, yea to profess it zealously, yea to promote it to the uttermost of their power. This is their glory before all nations which mean well, and this will bring unto them a far most excellent weight of glory in the day of the Lord Jesus. For the Scripture saith not in vain, *Them that honor me, I will honor,* neither was it a vain word that *Eusebius* delivered long ago, that piety towards God was the weapon, and the only weapon that both preserved Constantine's person, and avenged him of his enemies.

But now what piety without truth? What truth (what saving truth) without the word of God? What word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search (John 5:39; Isa. 8:20). They are commended that searched and studied them (Acts 17:11 and 8:28, 29). They are reproved that were unskilful in them, or slow to believe them (Matt. 22:29; Luke 24:25). They can make us wise unto salvation (2 Tim. 3:15). If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness,

comfort us; if dull, quicken us; if cold, inflame us. *Tolle, lege, Tolle, lege,* Take up and read, take up and read the Scriptures (for unto them was the direction) it was said unto S. Augustine by a supernatural voice. *Whatsoever is in the Scriptures, believe me,* saith the same S. Augustine, *is high and divine; there is verily truth, and a doctrine most fit for the refreshing and renewing of men's minds, and truly so tempered, that everyone may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true religion requireth.* Thus S. Augustine. And S. Jerome: *Ama scripturas, et amabit te sapientia, etc.* Love the Scriptures, and wisdom will love thee. And S. Cyril against Julian: *Even boys that are bred up in the Scriptures, become most religious, etc.* But what mention we three or four uses of the Scripture, whereas whatsoever is to be believed or practised, or hoped for, is contained in them? or three or four sentences of the Fathers, since whosoever is worthy the name of a Father, from Christ's time downward, hath likewise written not only of the riches, but also of the perfection of the Scripture? *I adore the fulness of the Scripture,* saith Tertullian against Hermogenes. And, again, to Appeles an heretic of the like stamp, he saith: *I do not admit that which thou bringest in* (or concludest) *of thine own* (head or store, *de tuo*) without Scripture. So Saint Justin Martyr before him; *We must know by all means,* saith he, *that it is not lawful* (or possible) *to learn* (anything) *of God or of right piety, save only out of the prophets, who teach us by divine inspiration.* So Saint Basil after Tertullian, *It is a manifest falling away from the faith, and a fault of presumption, either to reject any of those things that are written, or to bring in* (upon the head of them *epeisagein*) *any of those things that are not written.* We omit to cite to the same effect, S. Cyril bishop of Jerusalem in his 4th Catechism. Saint Jerome against Helvidius, Saint Augustine in his third book against the letters of Petilian, and in very many other places of his works. Also we forbear to descend to later Fathers, because we will not weary the reader. The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them, of curiosity, if we be not content with them? Men talk much of *eiresione,* how many sweet and godly things it had hanging on it: of the philosopher's stone, that it turneth copper into gold; of Cornucopia, that it had all things necessary for food in it; of Panaces the herb, that it was good for all diseases; of Catholicon the drug, that it is instead of all purges; of Vulcan's armour, that it was an armour of proof against all thrusts, and all blows, etc. Well, that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture, for spiritual. It is not only an armour, but also a whole armoury of weapons, both

offensive and defensive; whereby we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of manna or a cruse of oil, which were for memory only, or for a meal's meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a panary of wholesome food, against fenowed traditions; a physician's shop (Saint Basil calleth it) of preservatives against poisoned heresies: a pandect of profitable laws, against rebellious spirits; a treasury of most costly jewels, against beggarly rudiments; finally a fountain of most pure water springing up unto everlasting life. And what marvel? The original thereof being from heaven, not from earth; the author being God, not man; the inditer, the Holy Spirit, not the wit of the apostles or prophets; the penmen such as were sanctified from the womb, and endued with a principal portion of God's spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, etc., the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly the end and reward of the study thereof, fellowship with the saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

But how shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue? as it is written, *Except I know the power of the voice, I shall be to him that speaketh, a barbarian, and he that speaketh shall be a barbarian to me.* The apostle excepteth no tongue: not Hebrew the ancientest, not Greek the most copious, not Latin the finest. Nature taught a natural man to confess, that all of us in those tongues which we do not understand, are plainly deaf: we may turn the deaf ear unto them. The Scythian counted the Athenian, whom he did not understand, barbarous: so the Roman did the Syrian, and the Jew (even S. Jerome himself calleth the Hebrew tongue barbarous, belike because it was strange to so many) so the Emperour of Constantinople calleth the Latin tongue barbarous, though Pope Nicholas do storm at it: so the Jews, long before Christ, called all other nations Lognazim, which is little better than barbarous. Therefore as one complaineth, that always in the Senate of Rome, there was one or other that called for an interpreter: so lest the church be driven to the like exigent it is necessary to

have translations in a readiness. Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered. Indeed, without translation into the vulgar tongue, the unlearned are but like children at Jacob's well (which was deep) without a bucket or something to draw with: or as that person mentioned by *Isaiah,* to whom when a sealed book was delivered, with this motion, *Read this, I pray thee,* he was fain to make this answer, *I cannot, for it is sealed.*

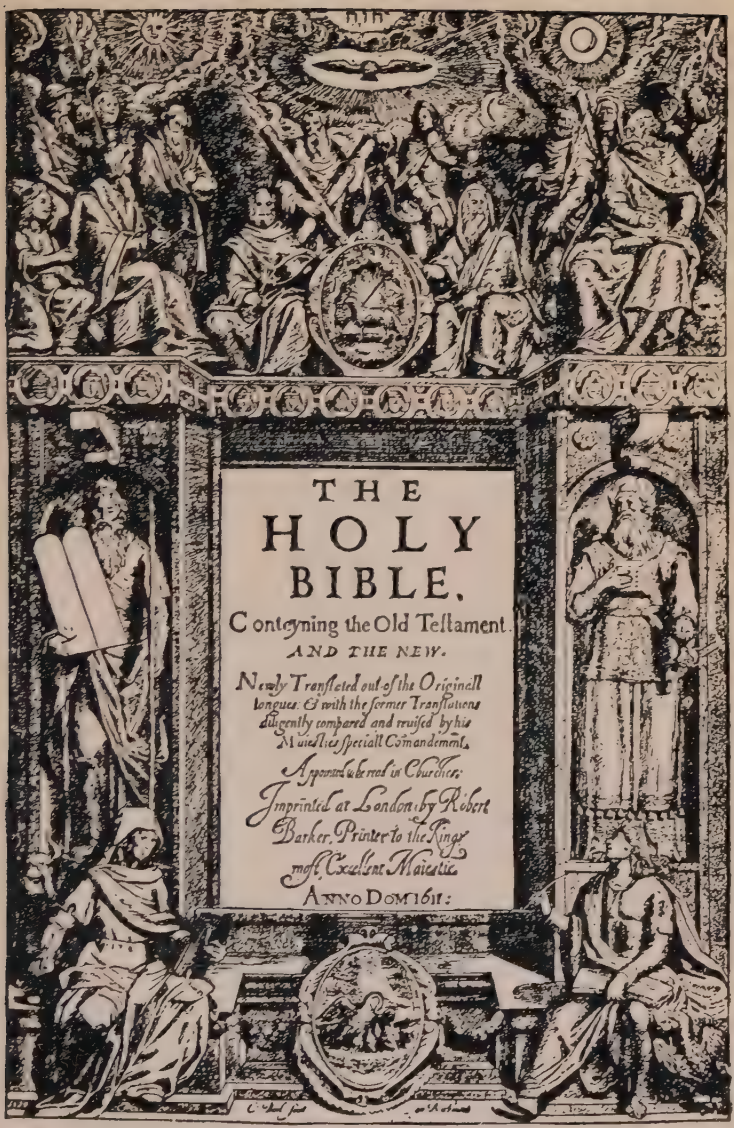
While God would be known only in Jacob, and have his name great in Israel, and in none other place, while the dew lay on Gideon's fleece only, and all the earth besides was dry; then for one and the same people, which spake all of them the language of Canaan, that is, Hebrew, one and the same original in Hebrew was sufficient. But when the fulness of time drew near, that the Sun of Righteousness, the Son of God should come into the world, whom God ordained to be a reconciliation through faith in his blood, not of the Jew only, but also of the Greek, yea, of all them that were scattered abroad, then lo, it pleased the Lord to stir up the spirit of a Greek prince (Greek for descent and language), even of Ptolemy Philadelphus, king of Egypt, to procure the translating of the book of God out of Hebrew into Greek. This is the translation of the Seventy Interpreters commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as Saint John Baptist did among the Jews by vocal. For the Grecians being desirous of learning, were not wont to suffer books of worth to lie moulding in kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common. Again, the Greek tongue was well known and made familiar to most inhabitants in Asia, by reason of the conquest that there the Grecians had made, as also by the colonies which thither they had sent. For the same causes also it was well understood in many places of Europe, yea, and of Africa too. Therefore the word of God being set forth in Greek, becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house, or like a proclamation sounded forth in the market place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first preachers of the gospel to appeal unto for witness, and for the learners also of those times to make search and trial by. It is certain that that translation was not so sound and so perfect, but that it needed in many places correction, and who had been so sufficient for this work as the apostles or apostolic men? Yet it seemed good to the Holy Ghost and to them, to

take that which they found (the same being for the greatest part true and sufficient) rather than by making a new, in that new world and green age of the church, to expose themselves to many exceptions and cavillations, as though they made a translation to serve their own turn, and therefore bearing witness to themselves, their witness not to be regarded. This may be supposed to be some cause, why the translation of the Seventy was allowed to pass for current. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after Christ, Aquila fell in hand with a new translation, and after him Theodotion, and after him Symmachus: yea, there was a fifth and a sixth edition, the authors whereof were not known. These with the Seventy made up the Hexapla, and were worthily and to great purpose compiled together by Origen. Howbeit the edition of the Seventy went away with the credit, and therefore not only was placed in the midst by Origen (for the worth and excellence thereof above the rest, as Epiphanius gathereth) but also was used by the Greek fathers for the ground and foundation of their commentaries. Yea, Epiphanius above named doth attribute so much unto it, that he holdeth the authors thereof not only for interpreters, but also for prophets in some respect: and Justinian the emperor enjoining the Jews his subjects to use specially the translation of the Seventy, rendereth this reason thereof, because they were as it were enlightened with prophetical grace. Yet for all that, as the Egyptians are said of the prophet to be men and not God, and their horses flesh and not spirit: so it is evident (and Saint Jerome affirmeth as much) that the Seventy were interpreters, they were not prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to add to the original, and sometimes to take from it; which made the apostles to leave them many times, when they left the Hebrew, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance. This may suffice touching the Greek translations of the Old Testament.

There were also within a few hundred years after Christ, translations many into the Latin tongue: for this tongue also was very fit to convey the law and the gospel by, because in those times very many countries of the west, yea of the south, east and north, spake or understood Latin, being made provinces to the Romans. But now the Latin translations were too many to be all good, for they were infinite (*Latini interpretes nullo modo numerari possunt,* saith S. Augustine). Again they were not out of the Hebrew fountain (we speak of the Latin translations of the Old Testament) but out of the Greek stream, therefore the Greek being not altogether clear, the Latin derived from it must needs be muddy. This moved S. Jerome, a most learned father,

and the best linguist, without controversy, of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountains themselves; which he performed with that evidence of great learning, judgment, industry and faithfulness, that he hath for ever bound the church unto him, in a debt of special remembrance and thankfulness.

Now though the church were thus furnished with Greek and Latin translations, even before the faith of Christ was generally embraced in the empire (for the learned know that even in S. Jerome's time, the consul of Rome and his wife were both Ethnics, and about the same time the greatest part of the Senate also): yet for all that the godly-learned were not content to have the Scriptures in the language which themselves understood, Greek and Latin (as the good lepers were not content to fare well themselves, but acquainted their neighbours with the store that God had sent, that they also might provide for themselves) but also for the behoof and edifying of the unlearned which hungered and thirsted after righteousness, and had souls to be saved as well as they, they provided translations into the vulgar for their countrymen, insomuch that most nations under heaven did shortly after their conversion, hear Christ speaking unto them in their mother tongue, not by the voice of their minister only, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turn. First, S. Jerome saith, *Multarum gentium linguis Scriptura ante translata, docet falsa esse quae addita sunt, etc., i.e., The Scripture being translated before in the languages of many nations, doth shew that those things that were added* (by Lucian or Hesychius) *are false.* So S. Jerome in that place. The same Jerome elsewhere affirmeth that he, the time was, had set forth the translation of the Seventy *suae linguae hominibus,* i. e., for his countrymen of Dalmatia. Which words not only Erasmus doth understand to purport, that S. Jerome translated the Scripture into the Dalmatian tongue, but also Sixtus Senensis, and Alphonsus a Castro (that we speak of no more) men not to be excepted against by them of Rome, do ingeniously confess as much. So, S. Chrysostom that lived in S. Jerome's time, giveth evidence with him: *The doctrine of S. John* (saith he) *did not in such sort* (as the philosophers did) *vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people, translated it into their (mother) tongue, and have learned to be (true) philosophers,* he meaneth Christians. To this may be added Theodoret, as next unto him, both for antiquity, and for learning. His words be these, *Every country that is under the sun, is full of these words* (of the apostles and prophets) *and the Hebrew tongue* (he meaneth the Scriptures in the Hebrew tongue) *is turned not only into the language of the Grecians, but also of the Romans, and Egyp-*



TITLE-PAGE OF THE AUTHORIZED VERSION

THE FIRST BOOKE OF MOSES, called GENESIS.

CHAP. I.

1 The creation of Heauen and Earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitfull, 14 of the Sunne, Moone, and Starres, 20 of fish and fowle, 24 of beasts and cattell, 26 of Man in the Image of God. 29 Also the appointment of food.

*Psal. 11.6. and 136. 5. & 148. 5. and 17. 24. Hebr. 11. 3.

IN the beginning God created the Heauen, and the Earth.

2 And the earth was without forme, and voyd, and darkenesse was vpon the face of the deepe: and the Spirit of God mooued vpon the face of the waters.

*2. Cor. 4. 6.

3 And God said, *Let there be light: and there was light.

4 And God saw the light, that it was good: and God diuided †the light from the darkenesse.

†Hebr. he-tweene the light and he-tweene the darkenesse.

5 And God called the light, Day, and the darkenesse he called Night: and the Euening and the Morning were the first day.

†Hebr. and the Euening was, and the Morning was, &c.

6 ¶ And God said, *Let there be a †firmament in the midst of the waters: and let it diuide the waters from the waters.

*Psal. 136. 5. Ier. 10. 12. & 51. 15.

†Hebr. Expansion.

7 And God made the firmament, and diuided the waters, which were vnder the firmament, from the waters, which were aboue the firmament: and it was so.

8 And God called the *firmament, Heauen: and the Euening and the Morning were the second day.

*Iere. 51. 15.

9 ¶ And God said, *Let the waters vnder the heauen be gathered together vnto one place, and let the dry land appeare: and it was so.

*Psal. 33. 7. and 104. 6 & 136. 6.

10 And God called the dry land, Earth, and the gathering together of the waters called hee, Seas: and God saw that it was good.

11 And God said, Let the Earth bring foorth †grasse, the herbe yeelding seed, and the fruit tree yeelding fruit after his kinde, whose seed is in it selfe, vpon the earth: and it was so.

†Hebr. tender grasse.

12 And the earth brought foorth grasse, and herbe yeelding seed after his kinde, and the tree yeelding fruit, whose seed was in it selfe, after his kinde: and God saw that it was good.

13 And the Euening and the Morning were the third day.

14 ¶ And God saide, Let there bee *lights in the firmament of the heauen, to diuide †the day from the night: and let them bee for signes and for seasons, and for dayes and yeeres.

*Deut. 4. 19 Psal. 136. 7. †Hebr. he-tweene the day, and he-tweene the night.

15 And let them bee for lights in the firmament of the heauen, to giue light vpon the earth: and it was so.

16 And God made two great lights: the greater light †to rule the day, and the lesser light to rule the night: he made the starres also.

†Hebr. for the rule of the day, &c.

17 And God set them in the firmament of the heauen, to giue light vpon the earth:

18 And to *rule ouer the day, and

*Iere. 31. 35.

A PAGE OF THE AUTHORIZED VERSION, 1611

tians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the languages that any nation useth. So he. In like manner, Ulphilas is reported by Paulus Diaconus and Isidor (and before them by Sozomen) to have translated the Scriptures into the Gothic tongue: John bishop of Seville by Vasseus, to have turned them into Arabic, about the year of our Lord 717: Beda by Cistertiensis, to have turned a great part of them into Saxon: Efnard by Trithemius, to have abridged the French Psalter, as Beda had done the Hebrew, about the year 800: King Alfred by the said Cistertiensis to have turned the Psalter into Saxon: Methodius by Aventinus (printed at Ingolstad) to have turned the Scriptures into Slavonian: Waldo, bishop of Frising by Beatus Rhenanus, to have caused about that time the Gospels to be translated into Dutch-rithm, yet extant in the Library of Corbinian: Valdus, by divers to have turned them himself or to have gotten them turned into French, about the year 1160: Charles, the fifth of that name, surnamed The Wise, to have caused them to be turned into French, about 200 years after Valdus's time, of which translation there be many copies yet extant, as witnesseth Beroaldus. Much about that time, even in our King Richard the Second's days, John Trevisa translated them into English, and many English Bibles in written hand are yet to be seen with divers, translated as it is very probable in that age. So the Syrian translation of the New Testament is in most learned men's libraries, of Widminstadius's setting forth, and the Psalter in Arabic, is with many, of Augustinus Nebiensis' setting forth. So Postel affirmeth, that in his travail he saw the Gospels in the Ethiopian tongue: and Ambrose Thesius allegeth the Psalter of the Indians, which he testifieth to have been set forth by Potken in Syrian characters. So that, to have the Scriptures in the mother-tongue is not a quaint conceit lately taken up, either by the Lord Cromwell in England, or by the Lord Radevil in Poland, or by the Lord Ungnadius in the emperor's dominion, but hath been thought upon, and put in practice of old, even from the first times of the conversion of any nation; no doubt, because it was esteemed most profitable, to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the psalm, *As we have heard, so we have seen.*

Now the Church of Rome would seem at length to bear a motherly affection towards her children, and to allow them the Scriptures in their mother-tongue: but, indeed it is a gift, not deserving to be called a gift, an unprofitable gift: they must first get a licence in writing before they may use them, and to get that, they must approve themselves to their confessor, that is, to be such as are, if not frozen in the dregs, yet soured with the leaven of their superstition. Howbeit, it seemed too much to Clement the Eighth that there should be any licence granted to have them

in the vulgar tongue, and therefore he overruleth and frustrateth the grant of Pius the Fourth. So much are they afraid of the light of the Scripture (*Lucifugae Scripturarum,* as Tertullian speaketh), that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the licence of their own bishops and inquisitors. Yea, so unwilling they are to communicate the Scriptures to the people's understanding in any sort, that they are not ashamed to confess that we forced them to translate it into English against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are that it is not he that hath good gold, that is afraid to bring it to the touchstone, but he that hath the counterfeit; neither is it the true man that shunneth the light but the malefactor, lest his deeds should be reproved: neither is it the plain dealing merchant that is unwilling to have the weights, or the meteyard brought in place, but he that useth deceit. But we will let them alone for this fault, and return to translation.

Many men's mouths have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, or rather perusals of translations made before: and ask what may be the reason, what the necessity of the employment. Hath the church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with dross, her wine with water, her milk with lime? (*Lacte gypsum malè miscetur,* saith S. Irenæus.) We hoped that we had been in the right way, that we had had the oracles of God delivered unto us, and that though all the world had cause to be offended and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Hath the bread been delivered by the fathers of the church, and the same proved to be *lapidosus,* as Seneca speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Also the adversaries of Judah and Jerusalem, like Sanballat in Nehemiah, mock, as we hear, both at the work and workmen, saying: *What do these weak Jews, etc., will they make the stones whole again out of the heaps of dust which are burnt? Although they build, yet if a fox go up, he shall even break down their stony wall.* Was their translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholics (meaning popish Romanists) always go in jeopardy for refusing to go to hear it? Nay, if it must be translated into English, Catholics are fittest to do it. They have learning, and they know when a thing is well, they can *manum de tabulâ.* We will answer them both briefly: and the former, being brethren, thus, with S. Jerome, *Damnamus veteres? Minime, sed post priorum studia in domo Domini quod possumus laboramus.* That is, *Do we condemn the ancient? In no case: but after the endeavours of them that were*

before us, we take the best pains we can in the house of God. As if he said, Being provoked by the example of the learned that lived before my time, I have thought it my duty to assay whether my talent in the knowledge of the tongues may be profitable in any measure to God's church, lest I should seem to have laboured in them in vain, and lest I should be thought to glory in men (although ancient) above that which was in them. This S. Jerome may be thought to speak.

And to the same effect say we, that we are so far off from condemning any of their labours that travailed before us in this kind, either in this land or beyond the sea, either in King Henry's time, or King Edward's (if there were any translation, or correction of a translation in his time) or Queen Elizabeth's of ever-renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his church, and that they deserve to be had of us and of posterity in everlasting remembrance. The judgment of Aristotle is worthy and well known: *If Timotheus had not been, we had not had much sweet music; but if Phrynis* (Timotheus's master) *had not been, we had not had Timotheus.* Therefore blessed be they, and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit, as Ptolemy Philadelphus wrote to the Rabbins or masters of the Jews, as witnesseth Epiphanius: and as S. Augustine saith: *A man had rather be with his dog than with a stranger* (whose tongue is strange unto him). Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good, no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. The vintage of Abiezer, that strake the stroke; yet the gleaning of grapes of Ephraim was not to be despised. See Judges 8, verse 2. Joash the king of Israel did not satisfy himself till he had smitten the ground three times; and yet he offended the prophet for giving over then. Aquila, of whom we spake before, translated the Bible as carefully and as skilfully as he could; and yet he thought good to go over it again, and then it got the credit with the Jews, to be called *kata akribeian,* that is, accurately done, as Saint Jerome witnesseth. How many books of profane learning have been gone over again and again, by the same translators, by others? Of one and the same book of Aristotle's Ethics, there are extant not so few as six or seven several translations. Now

if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which today flourisheth but tomorrow is cut down; what may we bestow, nay what ought we not to bestow upon the vine, the fruit whereof maketh glad the conscience of man; and the stem whereof abideth forever? And this is the word of God, which we translate. *What is the chaff to the wheat, saith the Lord? Tanti vitreum, quanti verum margaritum* (saith Tertullian) if a toy of glass be of that reckoning with us, how ought we to value the true pearl? Therefore let no man's eye be evil, because his majesty's is good; neither let any be grieved, that we have a prince that seeketh the increase of the spiritual wealth of Israel (let Sanballats and Tobiahs do so, which therefore do bear their just reproof) but let us rather bless God from the ground of our heart, for working this religious care in him, to have the translations of the Bible maturely considered of and examined. For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the worst of ours far better than their authentic vulgar) the same will shine as gold more brightly, being rubbed and polished: also if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place. And what can the king command to be done, that will bring him more true honour than this? and wherein could they that have been set a work, approve their duty to the king, yea their obedience to God, and love to his saints more than by yielding their service, and all that is within them, for the furnishing of the work? But besides all this they were the principal motives of it, and therefore ought least to quarrel it: for the very historical truth is, that upon the importunate petitions of the Puritans, at His Majesty's coming to this crown, the conference at Hampton Court having been appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the communion book, since it maintained the Bible as it was there translated, which was, as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift; yet even hereupon did His Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this translation which is now presented unto thee. Thus much to satisfy our scrupulous brethren.

Now to the latter we answer: that we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the king's speech which he uttered in Parliament, being translated into French, Dutch, Italian and Latin, is still the king's speech, though it be not in-

terpreted by every translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. For it is confessed, that things are to take their denomination of the greater part; and a natural man could say, *Verum ubi multa nitent in carmine, non ego paucis offendor maulis, etc.* A man may be counted a virtuous man, though he have made many slips in his life (else there were none virtuous, for *in many things we offend all*), also a comely man and lovely, though he have some warts upon his hand, yea, not only freckles upon his face, but also scars. No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. For whatever was perfect under the sun, where apostles or apostolic men, that is, men endued with an extraordinary measure of God's spirit, and privileged with the privilege of infallibility, had not their hand? The Romanists therefore in refusing to hear, and daring to burn the word translated, did no less than despite the spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness would enable, it did express. Judge by an example or two. Plutarch writeth, that after that Rome had been burnt by the Gauls, they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion as had been most sightly and convenient; was Catiline therefore an honest man, or a good patriot, that sought to bring it to a combustion? or Nero a good prince, that did indeed set it on fire? So, by the story of Ezra, and the prophecy of Haggai, it may be gathered, that the temple built by Zerubbabel after the return from Babylon, was by no means to be compared to the former built by Solomon (for they that remembered the former, wept when they considered the latter) notwithstanding, might this latter either have been abhorred and forsaken by the Jews, or profaned by the Greeks? The like we are to think of translations: The translation of the Seventy dissenteth from the original in many places, neither doth it come near it, for perspicuity, gravity, majesty: yet which of the apostles did condemn it? Condemn it? Nay, they used it (as it is apparent, and as Saint Jerome and most learned men do confess) which they would not have done, nor by their example of using it, so grace and commend it to the church, if it had been unworthy the appellation and name of the word of God. And whereas they urge for their second defence of their vilifying and abusing of the English Bibles, or some pieces thereof, which they meet with, for that heretics (forsooth) were the authors of the translations (heretics they call us by the same right that they call themselves Catholics, both being wrong) we marvel what divinity taught them so. We are sure Tertullian was of another mind: *Ex personis probamus fidem, an ex fide personas?* Do we try

men's faith by their persons? We should try their persons by their faith. Also S. Augustine was of another mind: for he lighting upon certain rules made by Tychonius a Donatist, for the better understanding of the word, was not ashamed to make use of them, yea, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in S. Augustine's third book *De doctrina Christiana.* To be short, Origen and the whole church of God for certain hundred years, were of another mind: for they were so far from treading under foot (much more from burning) the translation of Aquila a proselyte, that is, one that had turned Jew; of Symmachus, and Theodotion, both Ebionites, that is, most vile heretics, that they joined them together with the Hebrew original, and the translation of the Seventy (as hath been before signified out of Epiphanius) and set them forth openly to be considered of and perused by all. But we weary the unlearned, who need not know so much, and trouble the learned, who know it already.

Yet before we end, we must answer a third cavil and objection of theirs against us, for altering and amending our translations so oft; wherein truly they deal hardly, and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? Saint Augustine was not afraid to exhort S. Jerome to a *palinodia* or recantation: the same S. Augustine was not ashamed to retract, we might say revoke, many things that had passed him, and doth even glory that he seeth his infirmities. If we will be sons of the truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other men's too, if either be anyway a hindrance to it. This to the cause: then to the persons we say, that of all men they ought to be most silent in this case. For what varieties have they, and what alterations have they made, not only of their service books, portesses and breviaries, but also of their Latin translation? The service book supposed to be made by S. Ambrose *(Officium Ambrosianum)* was a great while in special use and request; but Pope Hadrian calling a council with the aid of Charles the emperor, abolished it; yea, burnt it, and commanded the service book of Saint Gregory universally to be used. Well, *Officium Gregorianum* gets by this means to be in credit, but doth it continue without change or altering? No, the very Roman service was of two fashions, the new fashion and the old (the one used in one church, the other in another) as is to be seen in Pamelius a Romanist, his preface, before Micrologus. The same Pamelius reporteth out of Radulphus de Rivo, that about the year of our Lord 1277, Pope Nicholas the Third removed out of the churches of Rome, the more ancient books (of service) and brought into use the mis-

sals of friars minorites, and commanded them to be observed there; insomuch that about an hundred years after, when the above named Radulphus happened to be at Rome, he found all the books to be new (of the new stamp). Neither was there this chopping and changing in the more ancient times only, but also of late: Pius Quintus himself confesseth, that every bishopric almost had a peculiar kind of service, most unlike to that which others had; which moved him to abolish all other breviaries, though never so ancient, and privileged and published by bishops in their dioceses, and to establish and ratify that only which was of his own setting forth, in the year 1568. Now, when the father of their church, who gladly would heal the sore of the daughter of his people softly and slightly, and make the best of it, findeth so great fault with them for their odds and jarring; we hope the children have no great cause to vaunt of their uniformity. But the difference that appeareth between our translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way (if it be to be counted a fault, to correct) and whether they be fit men to throw stones at us: *O tandem major parcas insane minori*: they that are less sound themselves ought not to object infirmities to others. If we should tell them that Valla, Stapulensis, Erasmus, and Vives found fault with their vulgar translation, and consequently wished the same to be mended, or a new one to be made, they would answer peradventure, that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, than as S. Paul was to the Galatians, for telling them the truth: and it were to be wished that they had dared to tell it them plainlier and oftener. But what will they say to this, that Pope Leo the Tenth allowed Erasmus' translation of the New Testament, so much different from the vulgar, by his apostolic letter and bull; that the same Leo exhorted Pagnin to translate the whole Bible, and bare whatsoever charges was necessary for the work? Surely, as the apostle reasoneth to the Hebrews, that if the former Law and Testament had been sufficient, there had been no need of the latter: so we may say, that if the old vulgar had been at all points allowable, to small purpose had labour and charges been undergone, about framing of a new. If they say, it was one pope's private opinion, and that he consulted only himself; then we are able to go further with them, and to aver, that more of their chief men of all sorts, even their own Trent-champions Paiva and Vega, and their own inquisitors, Hieronymus ab Oleastro, and their own bishop Isidorus Clarius, and their own cardinal Thomas a Vio Cajetan, do either make new translations themselves, or follow new ones of other men's making, or note the vulgar interpreter for halting; none of them fear to dissent from him, nor yet to

except against him. And call they this an uniform tenour of text and judgment about the text, so many of their worthies disclaiming the now received conceit? Nay, we will yet come nearer the quick: doth not their Paris-edition differ from the Louvain, and Hentenius's from them both, and yet all of them allowed by authority? Nay, doth not Sixtus Quintus confess, that certain Catholics (he meaneth certain of his own side) were in such a humour of translating the Scriptures into Latin, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of translations, so to mingle all things, that nothing might seem to be left certain and firm in them, etc.? Nay further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his cardinals, that the Latin edition of the Old and New Testament, which the Council of Trent would have to be authentic, is the same without controversy which he then set forth, being diligently corrected and printed in the printing-house of the Vatican? Thus Sixtus in his preface before his Bible. And yet Clement the Eighth, his immediate successor, publisheth another edition of the Bible, containing in it infinite differences from that of Sixtus (and many of them weighty and material) and yet this must be authentic by all means. What is to have the faith of our glorious Lord Jesus Christ with yea and nay, if this be not? Again, what is sweet harmony and consent, if this be? Therefore, as Demaratus of Corinth advised a great king, before he talked of the dissensions among the Grecians, to compose his domestic broils (for at that time his queen and his son and heir were at deadly feud with him) so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting.

But it is high time to leave them, and to show in brief what we proposed to ourselves, and what course we held in this our perusal and survey of the Bible. Truly (good Christian reader) we never thought from the beginning, that we should need to make a new translation, nor yet to make of a bad one a good one (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of dragons instead of wine, with whey instead of milk): but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark. To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. Again, they came or were thought to come to the work, not *exercendi causa* (as one saith) but *exercitati*, that is, learned, not to learn: for the chief overseer and *ergodioktes* under His Majesty, to

whom not only we, but also our whole church was much bound, knew by his wisdom, which thing also Nazianzen taught so long ago, that it is a preposterous order to teach first and to learn after, yea that *to en pitho keramian manthanein* to learn and practice together, is neither commendable for the workman, nor safe for the work. Therefore such were thought upon, as could say modestly with Saint Jerome, *Et Hebraeum sermonem ex parte didicimus, et in Latino pene ab ipsis incunabulis etc. detriti sumus. Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle.* S. Jerome maketh no mention of the Greek tongue, wherein yet he did excel, because he translated not the Old Testament out of Greek, but out of Hebrew. And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that S. Augustine did: *O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them.* In this confidence, and with this devotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. These are the two golden pipes, or rather conduits, where through the olive branches empty themselves into the gold. Saint Augustine calleth them precedent, or original tongues; Saint Jerome, fountains. The same Saint Jerome affirmeth, and Gratian hath not spared to put it into his decree. That, *as the credit of the old Books* (he meaneth of the Old Testament) *is to be tried by the Hebrew volumes, so of the New by the Greek tongue,* he meaneth by the original Greek. If truth be to be tried by these tongues, then whence should a translation be made, but out of them? These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his church by his prophets and apostles. Neither did we run over the work with that posting haste that the Septaugint did, if that be true which is reported of them, that they finished it in 72 days; neither were we barred or hindered from going over it again, having once done it, like S. Jerome, if that be true which himself reporteth that he could no sooner write anything, but presently it was caught from him, and published, and he could not have leave to mend it; neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps, as it is written of Origen, that he was the first in a manner, that put his hand to write commentaries

upon the Scriptures, and therefore no marvel, if he overshot himself many times. None of these things the work hath not been hindered up in 12 days, but hath cost the workmen as light as it seemeth the pains of twice seven times seventy-one days and more; matters of such weight and consequence are to be speeded with maturity; for in a business of moment a man feareth not the blame of convenient slackness. Neither did we think much to consult the translators or commentators, Chaldee, Hebrew, Syrian, Greek or Latin, no, nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and reaping no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.

Some perchemure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty should somewhat be shaken. But we hold their judgment not to be sound in this point. For though, absolutely, things necessary may be manifest, as S. Chrysostom saith, and as S. Augustine hath translated him: yet in regard of profiting, things are not so. For in those things that are plainly set down in the Scriptures, all such matters are found that concern faith, hope and charity, yea but all that is counsel, that perfect to exercise and whet our wits, partly to wean the curious from loathing of them for their everywhere plainness, partly also to stir up our devotion to crave the assistance of God's spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to seek in many things ourselves, it hath pleased God in His Divine Providence, here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation (for in such it hath been vouchsafed that the Scriptures are plain), but in matters of less moment, that toothsomeness would better beseem us than confidence, and it we will resolve to resolve upon modesty with S. Augustine (though not in this same case altogether, yet upon the same ground) melius est dubitare de occultis quam litigare de incertis. It is better to make doubt of those things which are secret, than to strive about those things that are uncertain. There be many words in the Scriptures, which be never found there but once (having neither brother nor neighbour as the Hebrews speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts and precious stones, etc. concerning which the Hebrews themselves are so divided among themselves for judgment, that they may seem to have fetched this or that, rather because they would say something, than

because they were sure of that which they said, as S. Jerome somewhere saith of the Septuagint. Now in such a case doth not a margin do well to admonish the reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. Therefore, as S. Augustine saith, that variety of translations is profitable for the finding out of the sense of the Scriptures: so diversity of signification and sense in the margin, where the text is not so clear, must needs do good, yea, is necessary, as we are persuaded.

We know that Sixtus Quintus expressly forbiddeth that any variety of readings of their vulgar edition, should be put in the margin (which though it be not altogether the same thing to that we have in hand, yet it looketh that way) but we think he hath not all of his own side his favourers, for this conceit. They that are wise had rather have their judgments at liberty in differences of readings, than to be captivated to one, when it may be the other. If they were sure that their high-priest had all laws shut up in his breast, as Paul the second bragged, and that he were as free from error by special privilege as the dictators of Rome were made by law inviolable, it were another matter; then his word were an oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while, they find that he is subject to the same affections and infirmities that others be, that his skin is penetrable, and therefore as much as he proveth, not as much as he claimeth, they grant and embrace.

Another thing we think good to admonish thee of (gentle reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe that some learned men somewhere have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense everywhere) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by *Purpose*, never to call it *Intent*; if one where *Journeying*, never *Traveling*; if one where *Think*, never *Suppose*; if one where *Pain*, never *Ache*; if one where *Joy*, never *Gladness*, etc. Thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the atheist, than bring profit to the godly reader. For is the kingdom of God become

words or syllables? Why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously? A godly father in the primitive time shewed himself greatly moved, that one of newfangleness called *krabbaton skimpous,* though the difference be little or none; and another reporteth that he was much abused for turning *cucurbita* (to which reading the people has been used) into *hedera.* Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings. We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words. For as it is written of a certain great philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always, and to others of like quality, Get ye hence, be banished for ever, we might be taxed peradventure with S. James's words, namely, *to be partial in ourselves and judges of evil thoughts.* Add hereunto, that niceness in words was always counted the next step to trifling, and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore he using divers words, in his holy writ, and indifferently for one thing in nature; we, if we will not be superstitious, may use the same liberty in our English versions out of Hebrew and Greek, for that copy or store that he hath given us. Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old ecclesiastical words, and betake them to other, as when they put *washing* for *baptism,* and *congregation* instead of *church:* as also on the other side we have shunned the obscurity of the papists, in their *azimes, tunike, rational, holocausts, prepuce, pasche,* and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.

Many other things we might give thee warning of (gentle reader) if we had not exceeded the measure of a preface already. It remaineth, that we commend thee to God, and to the spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the veil from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end. Ye are brought unto fountains of living water which ye digged not: do not cast earth into them with the

Philistines, neither prefer broken pits before them with the wicked Jews. Others have laboured, and you may enter into their labours; O receive not so great things in vain, O despise not so great salvation! Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Saviour with the Gergesites, Depart out of our coasts; neither yet with Esau sell your birthright for a mess of potage. If light be come into the world, love not darkness more than light; if food, if clothing be offered, go not naked, starve not yourselves. Remember the advice of Nazianzen, *It is a grievous thing* (or dangerous) *to neglect a great fair, and to seek to make markets afterwards*: also the encouragement of S. Chrysostom, *It is altogether impossible, that he that is sober (and watchful) should at any time be neglected*: lastly, the admonition and menacing of S. Augustine, *They that despise God's will inviting them, shall feel God's will taking vengeance of them.* It is a fearful thing to fall into the hands of the living God: but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I; here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom, with the Holy Ghost, be all praise and thanksgiving. Amen.

The version was reprinted at Oxford in 1911, page for page in slightly reduced facsimile; also a smaller edition in roman type. An excellent introduction by A. W. Pollard precedes the reprint.

The following are specimen translations from the King James Version:

PSALM 2:

1 Why do the heathen rage, and the people imagine a vaine thing?

2 The Kings of the earth set themselues, and the rulers take counsell together, against the LORD, and against his Anoynted, *saying,*

3 Let vs break their bandes asunder, and cast away their cords from vs.

4 Hee that sitteth in the heauens shal laugh: the Lord shall haue them in derision.

5 Then shall hee speake vnto them in his wrath, and vexe them in his sore displeasure.

6 Yet haue I set my King vpon my holy hill of Sion.

7 I will declare the decree: the LORD hath said vnto mee, Thou *art* my sonne, this day haue I begotten thee.

8 Aske of me, and I shall giue *thee* the heathen for thine inheritance and the vttermost parts of the earth for thy possession.

9 Thou shalt breake them with a rod of iron, thou shalt dash them in pieces like a potters vessell.

10 Bee wise now therefore, O yee Kings: be instructed ye Iudges of the earth.

11 Serue the LORD with feare, and reioyce with trembling.

12 Kisse the Sonne lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

THE LORD'S PRAYER (Matt. 6):

9. Our father which art in heauen, hallowed be thy name.

10 Thy kingdome come. Thy will be done, in earth, as it is in heaven.

11 Giue vs this day our daily bread.

12 And forgiue vs our debts as we forgiue our debters.

13 And lead vs not into temptation, but deliuer vs from euill: for thine is the kingdome, and the power, and the glory, for euer, Amen.

The Authorized Version is so well known and appreciated that it seems strange to believe that it took a long time to win its way into the favor of the people. The Geneva Version was printed until 1644. In 1628 the Cambridge University Press printed the New Testament and in 1629 the complete Bible. The Oxford University Press printed its first Bible in 1675. Changes in spelling and to some extent in wording were made from time to time, and eventually the Apocrypha was omitted, so that the present Authorized Version differs considerably, though not substantially, from that of 1611. It has come to be recognized as the finest specimen of English literature; in fact, it is the model after which the best in English literature has been patterned. Not only have Protestants recognized the excellence of the translation, but the following eloquent testimony is from the pen of a famous Catholic, F. W. Faber:

Who will say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear, like music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than words. It is part of the national

mind, and the anchor of national seriousness. Nay, it is worshiped with a positive idolatry, in extenuation of whose grotesque fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man are hid beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle, and pure and penitent and good, speaks to him forever out of his Protestant Bible. It is a sacred thing which doubt has never dimmed and controversy never soiled.

The original edition contained a repetition of three lines in Exodus 14:10, and some 1611 copies contained "he went" and some "she went" in Ruth 3 : 15, from which they are known as the "He" and "She" Bibles. The chronological dates seen in modern reference Bibles did not appear until they were inserted by Bishop Lloyd in 1701; they were taken from a work by Archbishop Ussher and are not now considered very reliable.

XVII. THE REVISED VERSIONS

BETWEEN 1611 and 1881 there were many private revisions of the New Testament, of the whole Bible, or of separate books, and some efforts were made for the official issue of a new version; but it was not until 1870 that definite action was taken which resulted in the publication of the English Revised Version of the New Testament in 1881, the Old Testament in 1885, the Apocrypha in 1895, and the American (Standard) Revised Version in 1901. In 1912 a revised version was published by the American Bible Union, and in 1917 a Jewish Revised Version was published in America.

On February 1, 1856, Canon Selwyn gave notice to the Upper House of Convocation of a motion as follows:

> To propose a petition to Upper House requesting His Grace and their Lordships to take into their consideration the subject of an address to the Crown, praying that Her Most Gracious Majesty may be pleased to appoint a body of learned men well skilled in the original languages of the Holy Scriptures—
>
> To consider such amendments of the Authorized Version as have been already proposed, and to receive suggestions from all persons who may be willing to offer them.
>
> To communicate with foreign scholars on difficult passages when it may be deemed advisable.
>
> To examine the marginal readings which appear to have been introduced into some editions since the year 1611.
>
> To point out such words and phrases as have either changed their meaning or become obsolete in the lapse of time,—and
>
> To report from time to time the progress of their work, and the amendments which they may be prepared to recommend.

This was not very favorably received, and on July 22, 1856, a motion was made in the House of Commons by Mr. Heywood, for an address praying the Crown to issue a Royal Commission to consider amendments that had been proposed in the Authorized Version, to receive suggestions from those willing to offer them, to point out errors and obsolete words, and to report accordingly. Owing to opposition which developed the motion was withdrawn.

In February, 1857, another proposal was introduced to the Convocation of Canterbury as follows:

> To request the Upper House to take into consideration the appointment of a joint Committee of both Houses to deliberate upon the best means of bringing under review the suggestions made during the two centuries and a half for the still further improvement of the Authorized Version of the Holy Scripture, and of publishing the results of the inquiry.

There was not much enthusiasm shown for the project, and eventually an amendment proposed by Archdeacon Denison was adopted as follows:

> That it is not expedient that this House give any encouragement to any alteration or modification of the Authorized Version, whether by way of insertion in the text, marginal note, or otherwise.

As regards concerted action the matter was then dropped. It was probably felt that, even though there might be great need for revision, there was not a sufficient number of capable scholars, or the necessary material was not readily available. But private interest in the matter on the part of a few earnest workers did not cease, and a small group of clergymen published a revision of portions of the New Testament. The names of the clergymen were: Dean Alford, of Canterbury; Dr. Barrow, Dr. Moberly, Dr. Ellicott, and Mr. Humphry. In 1857 they published the Gospel of John, and later the Epistle to the Romans, and the two Epistles to the Corinthians. From 1861 to 1863, four of them published revised versions of the Epistles to the Galatians, Ephesians, Philippians, and Colossians.

Concerning the revision of the Authorized Version by five clergymen, Archbishop Trench, of Dublin, remarked in his work *On the Authorized Version of the New Testament:*

> They have not merely urged by precept, but shown by proof, that it is possible to revise our Version and at the same time to preserve unimpaired the character of the English in which it is composed. Nor is it only on this account that we may accept this work as by far the most hopeful contribution which we have yet had to the solution of a great and difficult problem; but also as showing that where reverent hands touch that building, which some would have wholly pulled down, that it might be wholly

built up again, these find only the need of here and there replacing a stone which had been uncautiously built in the wall, or which, trustworthy material once, has now yielded to the lapse and injury of time, while they leave the building itself, in its main features and framework, untouched.

By the year 1870 these illustrations of the principles and results of revision had become pretty well known, and in 1862 Dr. Tischendorf had published his elaborate edition of the manuscript he had discovered in 1859 at the Convent of St. Catherine, on Mount Sinai, and its great value had been recognized by scholars. The time was more opportune then than it was thirteen or fourteen years earlier for undertaking the work of revision, and the subject was reintroduced in the Convocation of Canterbury.

On February 10, 1870, the following resolution was proposed by Dr. Wilberforce, Bishop of Winchester, and seconded by Dr. C. J. Ellicott, Bishop of Gloucester and Bristol, and unanimously carried in both Houses of Convocation at Canterbury:

> To report upon the desirableness of a Revision of the Authorized Version of the Old and New Testament, whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or the Greek Text originally adopted by the Translators, or in the translation made from the same, shall, on due investigation, be found to exist.

The proposition as first introduced had reference to the New Testament only, but before it was adopted as above the Old Testament had been added at the suggestion of the Bishop of Llandaff, Dr. Ollivant.

A committee was appointed to consider the matter and report, and later they presented the following resolutions:

1. That it is desirable that a Revision of the Authorised Version of the Holy Scriptures be undertaken.
2. That the Revision be so conducted as to comprise both marginal renderings, and such emendations as it may be found necessary to insert in the Text of the Authorised Version.
3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.
4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.

In accordance with the resolutions, a committee was appointed to carry them into effect. The resolution to invite the co-operation of eminent scholars, irrespective of nationality or religious creed, was based on the recognition that there were many outside the Established Church whose labors had proved their ability and whose co-operation would be eminently desirable. Bishop Ellicott had previously published his convictions in the following words:

> It would not be hopeful to undertake such a truly national work as the revision of the English Bible, that Book of Life which is alike dear and common to us all, without the presence and co-operation of the most learned of our brethren of non-conformity. . . . General questions may often keep us apart; uncharitable and embittered politicians may continue, as we have seen not long since, their discreditable efforts to sow dissension and animosities, but in the calm region of Biblical learning such pitiful efforts will never be permitted to prevail. The men that may hereafter sit around the council table of revision will be proof against all such uncharitableness; they will be bound by the holy bond of reverence for the same Book, and adoration for the same Lord. Those whom God may hereafter vouchsafe to join together in a holy work, sectarian bitterness will never be able to put asunder.

The Revisers in 1611 used Beza's Greek Text, 4th edition, published 1509, and the 4th edition of Stephens, published in 1557. These were not much altered from the third (1582) edition of Beza's Greek Testament and the third (1550) edition of Stephens' Greek Testament. The fourth edition of Erasmus' Greek Text had considerable influence upon the above, and was really the original text, or, as it is called, the mother text of the Authorized Version.

Soon after the issue of the Authorized Version, namely, in 1628, the Alexandrian manuscript had arrived in England, and in 1862 the Sinaitic had become available. Between those dates many other valuable manuscripts had been discovered and scholars had made use of them in amending the

Greek Text, but only in private versions had they been used in modification of the English Bible.

Bishop Ellicott said in reference to the Sinaitic MS.:

> Every earnest man *must* regard it as something more than accident that a manuscript, so venerable, and so perfect, should have been discovered just at a time when such a witness was, in many important passages, so especially needed.

In May, 1870, on report of the committee appointed to carry out the resolution of February preceding, it was resolved:

I. That the Committee, appointed by the Convocation of Canterbury at its last Session, separate itself into two Companies, the one for the revision of the Authorised Version of the Old Testament, the other for the Authorised Version of the New Testament.

II. That the Company for the revision of the Authorised Version of the Old Testament consist of the Bishops of St. David's, Llandaff, Ely, Lincoln, and Bath and Wells and of the following Members from the Lower House; Archdeacon Rose, Canon Selwyn, Dr. Jebb, and Dr. Kay.

III. That the Company for the revision of the Authorised Version of the New Testament consist of the Bishops of Winchester, Gloucester and Bristol, and Salisbury, and of the following Members from the Lower House, the Prolocutor, the Deans of Canterbury and Westminster, and Canon Blakesley.

IV. That the first portion of the work to be undertaken by the Old Testament Company, be the revision of the Authorised Version of the Pentateuch.

V. That the first portion of the work to be undertaken by the New Testament Company, be the revision of the Authorised Version of the Synoptical Gospels.

VI. That the following Scholars and Divines be invited to join the Old Testament Company: Dr. W. L. Alexander, Professor Chenery, Canon Cook, Professor A. B. Davidson, Dr. B. Davies, Professor Fairbairn, Rev. F. Field, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Professor Leathes, Professor M'Gill, Canon Payne Smith, Professor J. J. S. Perowne, Professor Plumptre, Canon Pusey, Dr. Wright (British Museum), W. A. Wright (Cambridge).

VII. That the following Scholars and Divines be invited to join the New Testament Company: Archbishop of Dublin, Dr. Angus, Dr. Eadie, Rev. F. J. A. Hort, Rev. W. G. Humphry, Canon Kennedy, Archdeacon Lee, Dr. Lightfoot, Professor Milligan, Professor Moulton, Dr. J. H. Newman, Professor

Newth, Dr. A. Roberts, Rev. G. Vance Smith, Dr. Scott (Balliol Coll.), Rev. F. Scrivener, Dr. Tregelles, Dr. Vaughan, Canon Westcott.

VIII. That the General Principles to be followed by both Companies be as follows:

1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English versions.

3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

5. To make or retain no change in the Text on the second final revision by each Company, except *two-thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one-third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

7. To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.

IX. That the work of each Company be communicated to the other as it is completed, in order that there may be as little deviation from uniformity in language as possible.

X. That the special or Bye-rules for each Company be as follows:

1. To make all corrections in writing previous to the meeting.

2. To place all the corrections due to textual considerations on the left hand margin, and all other corrections on the right hand margin.

3. To transmit to the Chairman, in case of being unable to attend, the correction proposed in the portion agreed upon for consideration.

Of those named in the above resolutions, the Bishop of Lincoln (Christopher Wordsworth) and Dr. Jebb resigned in 1870; Canon Cook, Canon Pusey, and Dr. Newman

declined to serve. Some died early in the work, and others were added to both Old and New Testament Committees—to the Old Testament Committee: R. L. Bensly, Dr. John Birrell, Dr. Frank Chance, Canon T. K. Cheyne, G. C. M. Douglas, Canon S. R. Driver, Canon C. J. Elliott, Dr. J. D. Geden, Dr. J. R. Lumby, Dr. A. H. Sayce, Dr. W. R. Smith, and Dr. D. H. Weir; to the New Testament Committee: Dr. David Brown, Dean Charles Merivale, Archdeacon Edwin Palmer, Canon John Troutbeck, and Bishop Charles Wordsworth.

The actual work of revision began with a meeting of the New Testament Committee, June 22d, in the Jerusalem Chamber, Westminster Abbey. There is in the author's possession a memorandum of Bishop Perowne's which states that the total number of sittings of the Old Testament Committee was 794, at 793 of which the Secretary (W. Aldis Wright) was present, and of the New Testament Committee 407. The revisers gave their time and services free, and the Universities of Oxford and Cambridge arranged to pay the expenses of travel, printing, etc., in consideration of having the copyright. Meetings of the Old Testament Committee were held bi-monthly for ten days each, and of the New Testament Committee monthly for four days each. The details of the work will be found in the preface which is reprinted a little later.

The Revised New Testament was issued on May 17, 1881, and the Old Testament on November 5, 1885. A considerable number of the revisers had died before the work was complete. Of those who were left, some began work on the revised Apocrypha, which was published in January, 1895.

When the work was undertaken in 1870 it was felt generally that the new revision must be made to conform as nearly as possible to the language of the Authorized Version which had so long been *the* Bible of the English people. Bishop Ellicott had written:

> If it is to be hereafter a popular Version it can only become so by exhibiting, in every change that may be introduced, a sensitive regard for the diction and tone of the present Version, and also by evincing, in the nature and extent of the changes, a due recognition of the whole internal history of the English New Testament.

The main reasons for the revision were: (1) The availability of new manuscripts, already referred to; (2) the emendation in the text that had been made from the study of these manuscripts; (3) the presence in the A. V. of many words whose meaning had changed since 1611, or which had become obsolete; (4) the need of greater uniformity in the translation; (5) mistranslations and misspellings in the A. V. These are dealt with in the somewhat lengthy preface, which here follows:

The English Version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539-41 in the reign of Henry VIII; next, the publication of the Bishops' Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1611, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All

these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—'The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the Original will permit.' There was, however, this subsequent provision:—'These translations to be used, when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva.' The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not however appear to have frequently returned to the renderings of the other Versions named in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows:—'When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.' With this rule was associated the following, on which equal stress appears to have been laid:—'The old ecclesiastical words to be kept, viz. the word *Church* not to be translated *Congregation,* &c.' This latter rule was for the most part carefully observed; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of

this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language; and they express a fear lest they should 'be charged (by scoffers) with some unequal dealing towards a great number of good English words,' which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows:—'No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text.' Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' The Translators had also the liberty, in 'any place of special obscurity,' to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and

likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfillment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

'1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

'2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

'3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgement of the most competent scholars such change is necessary.

'4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

'5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.'

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May 1870 were as follows:—

'1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

'2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

'3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

'4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

'5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

'6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

'7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

'8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.'

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule,

we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the Eng-

lish rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode however of giving them publicity has been found, as the University Presses have undertaken to print them in connection with Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that 'the text to be adopted' should be 'that for which the evidence is decidedly preponderating, was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases 'many ancient authorities,' 'some ancient authorities,' are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, 'to introduce as few alterations as possible, consistently with faithfulness.' Our task was revision, not re-translation.

In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are,—Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence,* that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek

word by the same English word might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the principle of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence;* that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either 'straightway,' 'forthwith,' or 'immediately.' Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated "straightway.' Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be "forthwith' or 'immediately.' That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by 'when' with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is

prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatical peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have however borne in mind the comprehensive character of such prepositions as 'of' and 'by,' the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules, by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in

structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of Proper Names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, 'The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used.' Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before

the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrangement in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(a) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870-73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(b) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions which

must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, in an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference: but this advantage we have been able to retain by placing the numerals on the inside margin of each page.

(c) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(d) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(e) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavors to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

Soon after the commencement of the work of revision in England steps were taken to secure the co-operation of American scholars. Dr. Angus was in New York in August, 1870, and had an interview with Dr. Philip Schaff, one of the foremost scholars of the day. As a result, about thirty of the best scholars were invited to become members of the American Old Testament and New Testament Companies. Dr. Schaff was chosen president of the whole, and Dr. Day, of Yale, secretary. The Old Testament Company had for its chairman Dr. Green, of Princeton, and for its secretary

Dr. Day. The New Testament had for its chairman Dr. Woolsey, of Yale, and for its secretary Dr. Thayer, of Andover.

The members of the Old Testament Committee were: Charles Augustus Aiken, Talbot Wilson Chambers, Thomas Jefferson Conant, George Edward Day, John DeWitt, William Henry Green, George Emlen Hare, Charles Porterfield Krauth, Tayler Lewis, Charles Marsh Mead, Howard Osgood, Joseph Packard, Calvin Ellis Stowe, James Strong, Cornelius Van Alen Van Dyck.

The members of the New Testament Committee were: Ezra Abbott, Jonathan Kelsey Burr, Thomas Chase, George R. Crooks, Howard Crosby, Timothy Dwight, Horatio Balch Hackett, James Hadley, Charles Hodge, Asahel Clark Kendrick, Bishop Alfred Lee, Matthew Brown Riddle, Philip Schaff, Charles Short, Henry Boynton Smith, John Henry Thayer, William Fairfield Warren, Edward Abiel Washburn, Theodore Dwight Woolsey.

The American Companies organized on December 7, 1871, and began active work on October 4, 1872. The meetings were held at the Bible House, New York, the last Friday and Saturday of each month from September to May, with a summer meeting at Andover or New Haven. Copies of the portions as revised by the English Companies were sent confidentially to the American Revisers, who either approved the alteration or suggested something else. The Revisers did not receive any remuneration for their work, but the expenses incident to traveling and holding the meetings were met by voluntary contributions, the contributors receiving in return handsomely bound presentation copies of the English Revised Version, which were sent by the University Presses.

Many of the suggestions of the American Revisers were not accepted by the English Companies, but, to obviate the publication of two distinct versions at once, an arrangement was made whereby the American Revisers agreed not to issue a version for at least fourteen years if the English Companies would publish at the end of their version a list of the unaccepted American suggestions. From the date of the Revised Old Testament, 1885, this reached to 1899, and in the meantime seven members of the American Companies continued

their work and made still further revision. The American Standard Version was published in 1901 under an arrangement whereby Thomas Nelson and Sons were given the copyright in return for having paid the incidental expenses of the work.

The following are samples of the Revised renderings:

PSALM 2:

1 Why do the nations rage,
And the peoples imagine a vain thing?
2 The kings of the earth set themselves,
And the rulers take counsel together,
Against the LORD, and against his anointed, *saying,*
3 Let us break their bands asunder,
And cast away their cords from us.
4 He that sitteth in the heavens shall laugh:
The Lord shall have them in derision.
5 Then shall he speak unto them in his wrath,
And vex them in his sore displeasure:
6 Yet I have set my king
Upon my holy hill of Zion.
7 I will tell of the decree:
The LORD said unto me, Thou art my son;
This day have I begotten thee.
8 Ask of me, and I will give *thee* the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.
9 Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel.
10 Now therefore be wise, O ye kings:
Be instructed, ye judges of the earth.
11 Serve the LORD with fear,
And rejoice with trembling.
12 Kiss the son, lest he be angry, and ye perish in the way,
For his wrath will soon be kindled.
Blessed are all they that put their trust in him.

THE LORD'S PRAYER (Matt. 6):

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil *one.*

A Jewish Revised Version was published at Philadelphia in 1917 by the Jewish Publication Society of America.

XVIII. CONCLUSION

The foregoing sketch of the wonderful story of the production and transmission of the Bible has taken into account all the great events that had an important bearing on its external history. In the author's larger work, *The Book of Books and Its Wonderful Story,* fuller bibliographical descriptions of the various English versions will be found, with additional illustrations and other material; it is a work for the student, of which the present volume is a popular abridgment.

Many other versions have been published during the four centuries that have elapsed since Tindale's New Testament appeared, but though they are of interest they are more or less of a private character and have had relatively little influence.

There was in 1550 an interesting translation of Matthew's gospel and part of the first chapter of Mark's by Sir John Cheke, tutor to King Edward VI, in which he tried to eliminate all Latin and Greek words and took great liberties with the English spelling. He omitted the silent "e" at the end of the word as "were," "praise," writing them "wer," "prais," and writing single "l" in 'al," "wel," and such words. This fragment was never printed till 1843.

Lawrence Tomson in 1576 translated Beza's French New Testament into English, and editions of the Geneva Bible were published in which Tomson's version was used instead of the Genevan.

A number of private translations of the New Testament, and a few of the Old, have been published in the last two hundred years. As these are in most instances the work of single scholars, they have not had a very wide influence. Of the more recent versions mention may be made of Newcome's New Testament, Rotherham's Emphasized (Old and New Testaments), Wilson's *Emphatic Diaglot* (New Testament in the original Greek, with a word-for-word interlinear translation as well as a free one), Ferrar Fenton's *The Holy Bible in Modern English,* Weymouth's *The New Testament in Modern*

Speech, The Twentieth Century New Testament, Moulton's *Modern Reader's Bible,* and Moffatt's new translation.

The first Bible printed in America was Eliot's Indian Bible, published at Cambridge, Mass., 1661 and 1663. In 1743 Christopher Saur printed a German Bible at Germantown, Philadelphia, of which other editions were printed in 1763 and 1776. In 1777 Robert Aitken published the first American English New Testament, and in 1782 the complete Bible, at Philadelphia. In 1790 the first American edition of the Douay Bible was printed at Philadelphia by Matthew Carey, and in 1851-1862 Kenrick's revised Douay Bible was published at Philadelphia. In 1808 Charles Thomson published an English Bible translated from the Septuagint, in four volumes, printed by Jane Aitken. In 1853 Isaac Leeser's Jewish version of the Old Testament was published at Philadelphia.

Many editions of the Bible have possessed peculiarities which have caused them to be known as "curious" Bibles. The Geneva is often called the "Breeches Bible" because Gen. 3:7 is translated "And they sewed figge tree leaves together, and made themselves breeches." The translation of Psa. 91:5 in some is "Thou shalt not nede to be afrayed for eny bugges by night," and such are known as "Bug Bibles," though the word means "terrors" or "bugaboos," not "insects." A 1562 edition has "Blessed are the placemakers" in Matt. 5:9 for "peacemakers." The Douay, 1609, had in Jer. 8:22, "Is there no rosin in Gilead?" while some versions have "triacle." A Bible was printed in 1631 with the "not" omitted from the seventh commandment, Exod. 20:14; it is called the "Wicked Bible," and the printers were fined £300. In 1670 a small Bible was printed at Aberdeen, one inch square and half an inch thick, known as the "Thumb Bible." The "Vinegar Bible," 1717, had the headline to Luke 20, "The Parable of the Vinegar," instead of "Vineyard." In another edition Psa. 119:161 is rendered "Printers have persecuted me," instead of "Princes." A Bible in 1801 had "murderers" for "murmurers" in Jude 16. One 1806 Bible had "I discharge thee before God" instead of "charge" in I Tim. 5:21; and another 1806 Bible had "The fishes will stand upon it" for "fishers" in Ezek. 47:10.

Our survey has been comprehensive, but necessarily brief. Each section of it has at one time or another been made the subject of a good-sized volume. But the story is a wonderful one, and it is hoped that this review, brief though it is, will serve to stimulate interest in, and reverence for, the most wonderful of all books, the English Bible, the Greatest Book in the World.

I.F.E. College Library
1100 Glendale Blvd.
Los Angeles, Calif. 90026

L.I.F.E. College Library
1100 Glendale Blvd.
Los Angeles, Calif. 90026